IMMIGRANT FORCES

WILLIAM P. SHRIVER

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IMMIGRANT FORCES

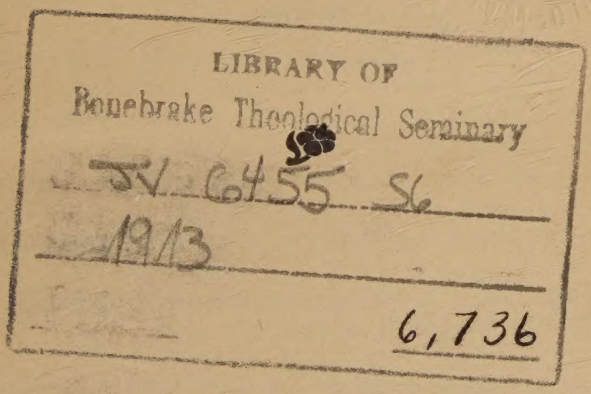
Polish Immigrants Who Have Passed the Inspection at Ellis Island, and are Ticketed for Points in the West

Immigrant Forces

FACTORS IN THE NEW DEMOCRACY

BY

WILLIAM P. SHRIVER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FOREWORD

I wish to acknowledge the inspiration and help I have received in the preparation of this book from my colleagues, the Rev. Kenneth D. Miller, the Rev. Joel B. Hayden and the Rev. Spencer L. Towle, Immigration Fellows in resident study abroad, and from the Rev. Paul Fox and the Rev. Norman M. Thomas. All are young men who are devoting their lives to a ministry among our recent immigrant and industrial communities, a type of minister to whom the Church must increasingly look for guidance as it aims to make its service efficient under these newer and critical conditions.

William P. Shriver.

New York, *June* 1, 1913.

THE LURE OF AMERICAN INDUSTRY

If our industrial structure is to endure, the conditions in it must come to be such as will make our working men and women better, wiser, happier, and stronger through their work. It is a wrong to the community that profit should arise out of continued conditions that injure the workers. But a chasm of sympathy and an equal chasm of knowledge too often separate the workers from the employer; and through this want of knowledge and this lack of sympathy we all suffer.—*William C. Redfield.*

The welfare, the happiness, the energy and spirit of the men and women who do the daily work in our mines and factories, on our railroads, in our offices and ports of trade, on our farms and on the sea, is the underlying necessity of all prosperity. There can be nothing wholesome unless their life is wholesome; there can be no contentment unless they are contented. Their physical welfare affects the soundness of the whole nation.—*Woodrow Wilson.*

Unless business men wish to put themselves in the position of being willing to exploit weakness and ignorance for their own gain, it is incumbent on them to conduct their enterprises in such a way that the health, strength, and character of their employees are conserved and not destroyed. They must refuse to employ children even if they are cheap. They must refuse to employ women under unsuitable conditions or in tasks for which they are physically unfit. They must not permit overwork of men or women. They must minimize the risks of dangerous occupations. They must pay living wages. In a word, they must take into account in all their plans the social welfare of their employees, as well as their own financial welfare.—*Edward T. Devine.*

I

THE LURE OF AMERICAN INDUSTRY

1. *The Immigrant Arrives*[1]

Light and Shadow. It is well that you may laugh on Ellis Island. The light of humor is needed to dispel some of the darker corners of the tragic. There at the "Kissing Gate," for instance, one smiles and cries alternately. Maria Fortunata has come to the end of her long voyage. She stands waiting patiently, somewhat fearfully, a lonely sort of little figure and yet resplendent in her pale blue and white figured silk gown, with its tight-fitting waist and full-gathered skirt. A blue silk handkerchief knotted at her throat falls down over her shoulders. Her black hair is severely parted in the middle. A bit of red coral dangles from her ears. She holds a carefully folded embroidered silk handkerchief. At her side is a big, bulging leather portmanteau and a bundle tight sewed in blue and white ticking. An officer goes to the door, calls a mellifluous sounding Italian name and the face of Maria lightens.

[1] In the fiscal year ending June 30, 1912, there landed at Ellis Island at the port of New York 605,151 immigrant aliens, 72 per cent. of the total immigration for the year; followed by Boston, 38,782; Philadelphia, 43,749; Baltimore, 21,667. The total immigration for the year was 838,172.

Whereupon, Michael enters with the confident assurance bred of three years in New York and a job on the aqueduct. Quick glances of recognition are exchanged as he passes to the desk to answer the necessary questions. From his point of vantage he covertly looks her over, surveys her from head to foot and back again. The blue silk dress! In his sophistication he is wondering, perhaps, how she will appear on Elizabeth Street. Without a public demonstration such as the young Italian woman had made, he carries the bags to the corridor and there embraces her crudely with a kiss on each cheek. The air is cold and Michael wraps a great shawl about Maria's shoulders, gathers up the baggage and hastens her out toward the ferry.

In the Shadow. In one of the small rooms set apart for the Boards of Special Inquiry three inspectors sit behind a high desk. There are an interpreter, a little old man who leans over the rail and thinks in eight languages, a skilful stenographer, and an attendant. Testimony is taken with all the precision, if not with all the fairness, of a court of law, for no counsel is allowed. Seated in front is a young unmarried Jewish woman with flushed cheeks. In her lap she holds and caresses a wee boy with hair tight curled about his round little head. She came to this country for the first time eight years ago. Last summer she went back to visit the little village in Russia. With her return, upon information secretly furnished the government, she is debarred. Her case has been appealed

to the Secretary of Commerce and Labor and the authorities at Washington have directed that new testimony be taken. A woman who had worked with her in the department store and a Jewish janitor of the east-side tenement appear as character witnesses. Remorselessly, still with sympathy, the story of a life, of an ancient wrong repented, is laid bare. Her lip twitches. The testimony, documents, her own admissions leave no alternative. It looks black for her. In all likelihood she will be deported. She will be sent away from her friends, from the father of her child, from America. She is deserted even by her own race, who refuse to appeal her case. She is going back to Russia. You leave the room with a clutch at your throat. You have witnessed one of the tragedies of immigration.

The Setting Changed. This drama of varied human interest at Ellis Island is staged less theatrically for the public than it used to be. You may no longer stand in the gallery of the great registration hall and look down on the incoming throng, as it formerly appeared at the stairway in the center, flowed through the maze of piping, past doctors, was turned here, there, at length into the long lines flanked by benches with the goal of the manifest desks at the end. The benches are still there and the manifest desks where the incoming immigrants are checked off from the steamship company's lists, but if you wish to see the physical examination, you must secure a special permit from the chief examining physician. It was a finer sensibility, perhaps,

that suggested this change. It is fairer to the immigrant.

Doctor Number One. The first examination takes place now in a private corridor, well lighted from overhead, just as the long lines of immigrants enter from the barges which have brought them from the docks of the steamship companies. There are two lines and they pass by quickly. Height, weight, gait, physical deformity or defect, hollow chest, age,—the trained eye of the doctor gathers all in. A moment's delay, a shawl is pushed back from a woman's head. A tall, muscular young Irishman is directed to take off his gloves; they excited suspicion. Three boats have arrived from as many ports, Glasgow, Rotterdam, Naples, and the assortment is as varied as the map of Europe. So the lines pass in all their human medley. The faces of the young are alight with the eagerness of arrival; in those of the aging, and they are few, there is a confident assurance that the last days of life will be good, prosperous, peaceful days in the land of promise.

A Process of Human Selection. Ten feet along and doctor number two dips his instrument into an antiseptic and deftly turns back the eyelids of the hulking Slovak. Fresh from the fields there is no trachoma there. A thin Polish mother lugs her great bags and anxiously watches the four children as the eyes of each are examined; she is bound west to join her husband. Oh, human tragedy again! The oldest boy stumbles awkwardly. A swift

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AT ELLIS ISLAND, NEW YORK

The Physical Inspection

Arrival at the Island

glance of the doctor at his abnormal head, a chalk mark, and the family is diverted to the right for a special inquiry. Beyond, a gentle-looking woman leans over the rail by the side of the doctor and scrutinizes the faces of the young women. It is no wonder that you are absorbed, that you watch this scene with a breathless sort of interest. It is one of the most crucial in the history of the modern world. You are observing a great democracy in the process of selecting potential future citizens. How ridiculously hurried it all seems. In a single day five thousand souls have passed between these rails.

Why Do They Come? Light of heart that he has passed the last and final test, the immigrant presses on, down the flight of stairs to the banking room and ticket office where he makes his first transaction in the new world and gets his money exchanged. At the long grating he trades in the steamship company's order for transportation, or buys a railroad ticket. Again in line, the current flows toward the great waiting room; a big numbered card is pinned to his coat. Elemental man though he may have seemed to be, you have observed this, that he has a plan and purpose toward which he presses as swiftly as permitted. Stand there in the waiting room, where parties are lunching, and telegrams are sent, and letters written, and Bibles bought; wait until a departing barge is called, "Due," "Zwei," "Dva," "Two, passengers bound West," and you may fairly be swept off

your feet by the eager jostling crowd, bundles, bags, babies. In this forward, purposeful rush you may discover the answer to that familiar question, "Why do they come?" You have only to inquire, "Where are they going?"

The Tale of a Tag. In the baggage room, trunks, boxes, and bundles are ranged about in orderly piles. They have an old-world look and there is a fascination in puzzling out the strange names of their owners. Big bales sewed up in bagging and Turkish rugs excite your envy as well as interest. Here are the goods and chattels, the familiar belongings with which these new Americans are to make their start in the new world. Then you match your wits with the baggage checks, as you test out your acquaintance with the centers of industry, eventual destinations. Fall River, cotton goods; Paterson, silk mills; Homestead, Johnstown, Gary, steel; Connellsville, coke; Calumet, copper; Granite City, agate ware; Moline, plows; Kansas City, packing works; Omaha, stock-yards. And you connect up the steady current of recent immigrant life with the great centers of manufacture and mining in America.

2. *The Economic Life Left Behind*

Contrasted Views. It is difficult for the average American to understand how the lot and living conditions of the immigrant workers in this country offer any inducement to emigrate. It naturally excites interest in the life left behind. Perhaps no

subject is more open to misunderstanding and misstatement. The ardent advocates of restriction view with alarm the flooding of our country with a degenerate class. "They are the defective and delinquent classes in Europe, the individuals who have not been able to keep the pace at home and have fallen into the lower strata of its civilization."[1] Mr. Gompers of the Federation of Labor marks the entrance of "swarms of poverty-stricken aliens." On the other side a warm, enthusiastic friend of the immigrant will quote former Commissioner Watchorn as saying, "If you give the Italian, the Hungarian, and the Russian Jew half a chance he will make the English, the Irish, and the German look like thirty cents."

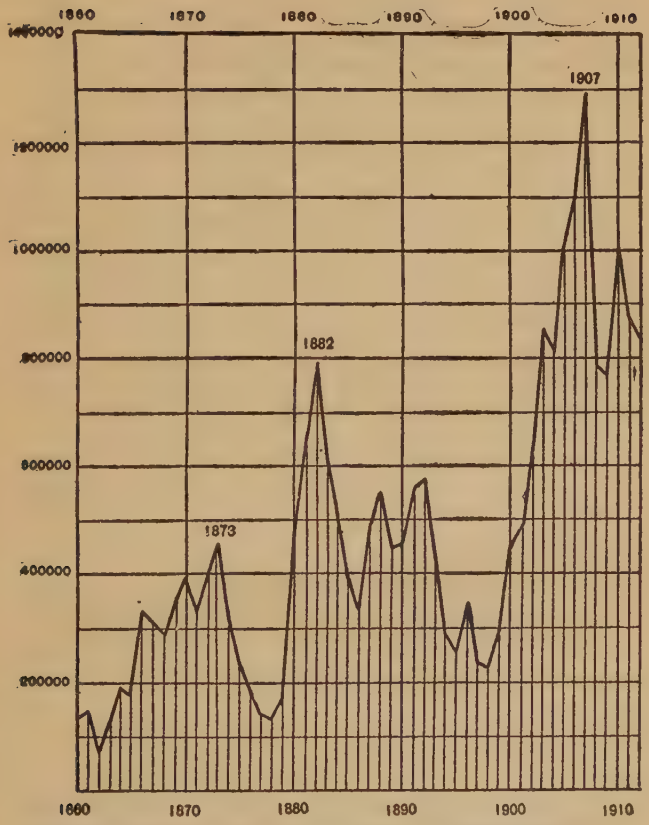
Getting the Facts. We are in possession now of a great body of scientifically ascertained facts with regard to immigration. In the last year of President Roosevelt's administration, an Immigration Commission was appointed to "make full inquiry, examination, and investigation into the subject of immigration." The Commission studied immigration at its source and the methods employed here and abroad to prevent the immigration of persons classed as undesirable in the United States Immigration law. Finally, a thorough investigation was made of the general status of the more recent immigrants as residents of the United States, and the effect of such immigration upon the institutions, industries, and people of this country. One of the

[1] Prescott Hall, *North American Review*, January, 1912.

most significant reports was on "Emigration Conditions in Europe."[1]

For a Better Living. The Commission found that the present movement of population from Europe to the United States is, with few exceptions, almost entirely to be attributed to economic causes. Emigration due to political reasons, and, to a less extent, religious oppression, undoubtedly exists, but even in countries where these incentives prevail the more important cause is very largely an economic one. This does not mean, however, that emigration from Europe is now an economic necessity. The present movement results in the main from a widespread desire for better economic conditions rather than from the necessity of escaping intolerable ones. The emigrant of to-day comes to the United States, not merely to make a living, but to make a better living than is possible at home. He is essentially a seller of labor seeking a more favorable market. To a considerable extent this incentive is accompanied by a certain spirit of unrest and ad-

[1] The Commission, created February 20, 1907, was composed of three senators, three representatives, and three persons appointed by the President. Over $600,000 was expended, and for a period of three years agents and experts were at work in all sections of the country collecting data. In December, 1910, the Commission submitted "A Brief Statement of the Conclusions and Recommendations of the Immigration Commission," and finished its work. The completed reports fill forty-two volumes of varying size, eighteen being devoted to "Immigrants in Industries." Vols. I and II contain Abstracts of the Reports, and hereafter will be referred to as Abst. Im. Com. A complete dictionary of races or peoples is included in Vol. V, with an abbreviated dictionary in Vol. I. Vol. XXIX is devoted to Federal and State Immigration Legislation.



From *The Immigrant Invasion.* By F. J. Warne. Dodd, Mead and Co.

PANICS AND IMMIGRATION

venture and a more or less definite ambition for general social betterment.[1]

From the Peasant Classes. The Commission also found that the present-day emigration from Europe to the United States is for the most part drawn from country districts and smaller cities or villages, and is composed largely of the peasantry and unskilled laboring classes. The present movement is not recruited in the main from the lowest economic and social strata of the population. It represents the stronger and better element of the particular class from which it is drawn. We have no peasant class in this country, so the very natural misunderstanding of which Professor Balch speaks in her fascinating book. "A peasant," she writes, "seems to be understood as a synonym for a member of the lowest possible social class; a being devoid of all claims to respect, who takes a great step up when he becomes a factory employee. Such views rest on a serious misconception. The peasant is a landholder, more nearly comparable to the American farmer than to any other class among us, and at home is far from being at the bottom of the social ladder." [2]

The Peasant's Inheritance. The economic fortunes of the peasantry of Austria-Hungary, from which country so large a part of our recent immigrants come, are tied up with the relics of the medieval agrarian system which existed up to 1848,

[1] Abst. Im. Com., Vol. I, p. 185.
[2] Emily G. Balch, *Our Slavic Fellow Citizens*, 37.

when the peasants became free peasant proprietors of small tracts of land. This land allotted to the peasants when serfdom was abolished has been subdivided with each generation until the narrow ribbon-like strips are inadequate for their support. As many as thirty men may be seen plowing at the same time, each working a long, narrow share of the same big unbroken field. The typical Slavic village, however, has one considerable gentleman's estate and a number of small properties, with the marked classes which this difference makes. "A peasant is thus something quite distinct from anything we know in America. On the one hand, he is a link in a chain of family inheritance and tradition that may run for centuries, with a name, a reputation, and a posterity. On the other hand, he is confessedly and consciously an inferior. It is part of his world that there should be a God in heaven, and masters (*herrschaften, pani*) on the earth."[1]

Schooling for Hard Work. The recent immigrant has been schooled for hard work, even though the course has been rigorous and often cruel. The contrast between the work of a servant girl in America and Bohemia is a homely illustration. In Bohemia there is never more than one *sluzka* (servant girl) even among the well-to-do. She does all the cooking, waiting on the table, cleaning, and the family wash. She must carry the water from the pump in the street and great hods of coal from the base-

[1] Emily G. Balch, *Our Slavic Fellow Citizens*, 42.

ment; in the cities most families live in apartments where the stairs are long and hard and elevators unthought of. Only the most modern apartments have a sleeping room for the servant, so the girl must sleep in the kitchen or walk back and forth from home, for a servant girl never rides in a street-car; that is one of the luxuries of life. For such service she receives thirty crowns a month,—about six dollars. Among the Hungarian peasants, during the harvest season, the physical exertion is so great that it is not uncommon to see a laborer fall asleep at the supper table, dropping the spoon or fork from his hand. Indeed many would rather sleep than eat.

Under Economic Stress. The purely economic condition of the wage-earner is generally very much lower in Europe than in the United States. This is especially true of the unskilled laborer. A large proportion of the emigration from southern and eastern Europe may be traced directly to the inability of the peasantry to gain an adequate livelihood in agricultural pursuits, either as laborers or proprietors. Even in productive years the small landholdings, primitive methods of cultivation, and high taxes make the struggle for existence keen, while a crop failure means practical disaster for the small farmer and farm laborer alike. The average wage of men engaged in common and agricultural labor is less than fifty cents per day, while in some sections it is much lower. The average wage of a factory worker at Laibach among the

Slovenes is about sixty cents. Both men and women are employed in the factories at Laibach, but the women are allowed to go home at eleven o'clock to prepare the midday meal.

3. *At the Heart of Industry*

An Era of Expansion. The big, outstanding fact developed by the investigation of the Immigration Commission is the important part that recent immigration has played in modern American industry. The immigrant has made possible the expansion in mining and manufacture in the United States during the past thirty years. The investigation of industries represented conditions in a normal period in the first half of 1909 and included over 600,000 employees in forty principal branches of mining and manufacture in all industrial localities of any importance east of the Rocky Mountains. Of the wage-earners in thirty-eight great industries three fifths were foreign-born and only one fifth were discovered to be native white Americans. Taking these industries separately, the foreigners were in the majority in no less than twenty-two. In the sugar refineries the proportion of foreign-born workers ran as high as eighty-five per cent. In the clothing trades the foreign-born and those born of a foreign father had all but captured the entire industry with the astonishing total of ninety-four out of every hundred workers.

TWENTY-ONE IMPORTANT AMERICAN INDUSTRIES

507,000 EMPLOYEES

	Per cent.	Per cent.	Per cent.
Foreign-born	58		
Native-born of foreign father	17		
		75	
Native-born of native father, white	20		
Native-born of native father, negro	5	25	100

The New Workers. The most casual student of this vast occupation of modern American industry by the forces of an immigrant life learns at once that since 1883, which about marks the beginning of this new era, the character of immigration has changed. Like the fabulous question of the hen and the egg, the inquiry occurs, which came first, the new industry or the new immigrant? Applied science, the perfection of machinery, the challenge to a young and confident people to develop their boundless natural resources, created a demand for a body of labor. In the south and east of Europe, in the densely populated areas of southern Italy, in Russia, in Austria and Hungary, where the pressure of unequal opportunity was felt, there was the strength of a simple, peasant folk. The new ease of communication, the magic of the mail, bigger and speedier ocean steamers, brought this supply of cheap labor within ready reach. Other active factors in the movement were "infant industries" nurtured by a protective tariff; captains of commerce, cunning inventors, daring promoters, bold finance. Thus were the forces of

a new life and a new industry joined together.

Race and Industry. The older stock from the British Isles, Scotch, Irish, and English, and the sturdy German have been slowly but surely supplanted by the so-called New Immigration from Italy, Austria-Hungary, Russia, and the Balkan States.[1] This is the second big, outstanding fact verified also in the studies of the Immigration Commission. Fifty-six distinct races were discovered in the operating force of the mines and manufacturing establishments. Thirty-seven of these races are from southern and eastern Europe or from the Orient. In point of number, among the more than six hundred thousand wage-earners included in the inquiry, almost half were the New Immigrants from southern and eastern European countries.

In One Office. In the office of the chief engineer of the Public Service Commission in New York City hangs a large placard which never fails to elicit curiosity from visitors to the office. One day a young American-born engineer, hearing every tongue but English about him, facetiously hung up a small sign bearing the words, "English spoken

[1] In its investigations the Immigration Commission grouped the Old and New Immigrants as follows:—*Old:* Dutch and Flemish, English, French, German, Irish, Scandinavian, Scotch, and Welsh. *New:* Armenian; Bohemian and Moravian; Bulgarian, Servian, Montenegrin; Croatian and Slovenian; Dalmatian, Bosnian, Herzegovinian; Finnish; Greek; Hebrew; North Italian; South Italian; Lithuanian; Magyar; Polish; Portuguese; Roumanian; Russian; Ruthenian; Slovak; Spanish; Syrian; and Turkish.

here." Not to be outdone, an Italian colleague added the sentence, "Si parla italiano." Then followed "Ici on parle français," and other languages, until the small sign was several times outgrown. Now the placard announces the same statement in English, Italian, French, Russian, German, Norwegian, Dutch, Polish, Bohemian, Spanish, Greek, and Yiddish.

Served by the Immigrant. Few of us realize the extent to which the recent immigrant's labor is related to the daily, personal, and intimate necessities of our life. In some vague sort of way we know that this new worker is doing the hard, the common tasks of our modern world, digging its coal, sweeping its streets, getting under its heavy loads. That he has so largely to do with cotton goods and woolen fabrics, shoes, clothing, the furnishings of our homes, the very provision for our tables, is not commonly recognized. The statistical table which follows is interesting and impressive as it indicates the degree in which America is being served by the recent immigrant forces. Of a hundred workers at your daily service engaged in these varied industries, in making things for you to wear and for the home you live in, sixty were born in a foreign land and fifteen others had foreign fathers.[1]

[1] For table of thirty-seven industries, see Jenks and Lauck, *The Immigration Problem*, 437 ff.; also Abst. Im. Com., Vol. I, p. 336 ff.

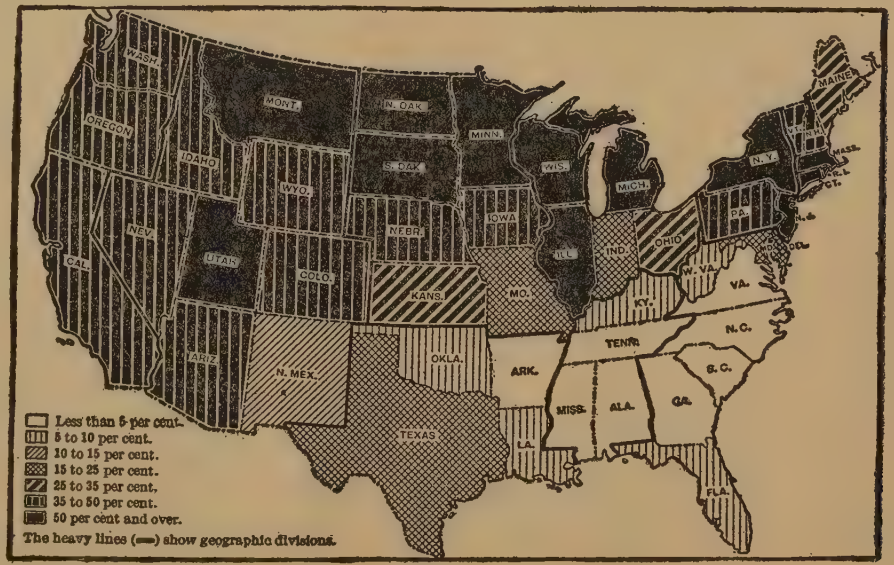
YOUR ACCOUNT WITH THE IMMIGRANT

(Showing the Proportion of Immigrant Employees in the Industries Named)

Engaged in Making	*Percentage of Workers* Foreign-born.	Native-born of foreign father.	Total foreign-born and native-born of foreign father.
Things You Wear:			
1. Clothing	72	22	94
2. Cotton goods	69	22	91
3. Wool and worsted goods	62	24	86
4. Silk goods	34	45	79
5. Boots and shoes	27	26	53
For the Home You Live in:			
6. Construction work	77	4	81
7. Rope, twine and hemp	78	10	88
8. Iron and steel	58	13	71
9. Copper mining and smelting	65	14	79
10. Coal mining (bituminous)	62	10	72
11. Oil Refining	67	22	89
12. Furniture	60	20	80
For Your Table:			
13. Abattoir and meat-packing	61	15	76
14. Sugar refining	85	8	93

Omnipresent. Not only has the recent immigrant invaded every industry, but he has found his way into every state. He appears in the most unexpected places. From a mining camp in the heart of Montana a pastor writes telling of a community of Japanese and Italians, and the ends of the earth are met. Hid away in the Iron Mountain region of Missouri, in a little town, St. François, in the lead-belt district, thirty families were discovered, Ruthenians, Slovaks, Poles, Croatians, and Hunga-

PERCENTAGE OF FOREIGN-BORN WHITES AND NATIVE WHITES OF FOREIGN OR MIXED PARENTAGE COMBINED IN THE TOTAL POPULATION: 1910.



From Bulletin of United States Census, 1910.

rians. Another isolated community in this same region uncovered ten Bulgarian boarding-houses. In the mines and smelters of southern Colorado more than a hundred thousand foreigners are at work. We do not think of the Mexican as an immigrant, but in steadily increasing numbers he is crossing the border to work on the railroads of the southwest and in the mining camps of New Mexico and Arizona.

On the Pacific Coast. Not long since the author came down out of the snows of the Sierras into all the balminess of a wonderful sunlit day on San Francisco Bay, the air redolent, reminiscent of southern Italy. In the very heart of that great coast city sheer across the continent we found a well-advanced Italian community of over thirty thousand. The whole Pacific Coast is astir with the new impulses of life incident to the opening of the Panama Canal. The California Development Board has made extended studies, even sending representatives abroad, that California may secure a desirable immigration. But the great challenge of the forces of immigrant life rests most acutely with the Eastern states, and the "frontier" of mission endeavor has come crowding back upon our very seaport cities.

The Industrial Zone. On a map of the United States, starting from the most remote and southwest corner of Illinois, Dr. Peter Roberts has drawn two lines, one northwest to the far corner of Minnesota; then a second northeast passing between the

cities of Baltimore and Washington. Within this angle he discovers the industrial zone of America, the great workshop of the United States. In eleven of the states included, 55 to 75 per cent. of the male workers are employed in industrial pursuits. "There are important manufacturing centers outside this area, such as the cotton mills of North Carolina, the steel industry of Alabama, the mining interests of the Northwest and Southwest, and the industrial activity of Colorado; but these are insignificant as compared with the mining, iron, and steel industries of Pennsylvania, the manufacturing of Rhode Island and Massachusetts, the commercial importance of New York, Boston, Buffalo, Baltimore, and Chicago. More than 80 per cent. of all the coal mined in the Union is dug in this territory. More than 90 per cent. of all the iron and steel products of the country is produced here. We have in the Union fifty cities of 100,000 and more population, and thirty-two of these are in the territory under consideration. Around these flourishing centers of population satellite cities are rapidly growing." [1]

A Bad Night for America. Within this same industrial zone including fifteen states there were living in 1910 forty-six millions of people, just about one half of the population of continental United States. Of the thirteen and a quarter millions of our foreign-born white people more than three fourths are found in this region of mines, mills, and

[1] Peter Roberts, *The New Immigration*, 158.

THE INDUSTRIAL ZONE

The angle includes 18% of the area of Continental United States; approximately one-half of the population; 75% of the foreign-born whites; and 82% of the New Immigrants.

• Indicates 32 cities in this zone having over 100,000 population.

Adapted from Peter Roberts, *The New Immigration.*

congested city centers.[1] It is a mere play-toy of the imagination, such stuff as dreams are made of, but by all the power of fancy conjure a night when the vast company of immigrant workers from among the ten millions of foreign-born in this industrial zone, having packed their bags and bundles, and having left their desolate towns and cheerless camps, their stifling city tenements, should silently sail away, back to Europe and beyond. And with the morning, as the first rays of the sun break over a waiting world, picture the paralysis of a dependent nation!

4. *The Portion of Labor*

The Vigor of Youth. America is served by the vigor of Europe. The immigrant forces are the forces of youth. The old and infirm are unfitted for her heavy loads. In a count of eight millions of immigrants arrived in ten years, only four out of a hundred were older than forty-four years of age. Eighty-four out of a hundred immigrant workers entering our country are between the ages of fourteen and forty-five. If you will but try to reckon what it costs to rear a child to the age of fourteen or thereabouts, when it begins to be a factor in the productive life of the country, you will better understand the significance of this showing to the economic life of a state.

[1] For table of foreign-born population of the United States see Appendix, F, p. 256.

Labor's Share. But what of the reward, the portion that falls to the immigrant worker in the distribution of the dazzling earnings of American industry? What is the lure that brings this current of human life to serve America, measured in dollars and cents? The hourly or daily wage is no real measure, for it does not take account of time lost.[1] This is more or less true of a weekly wage. In a study, however, of over 220,000 male employees 18 years of age or over in the great mining and manufacturing industries, the Immigration Commission discovered the average weekly wage for all workers was $12.64, while for the foreign-born workers it was a few cents less than $12 a week. This average weekly wage varied greatly among the different foreign workers.[2] The top earnings were made by the Welsh with an average of $22. The Norwegians, Swedes, Scotch, and Scotch-Irish made in the neighborhood of $15 a week, an average higher than the native white Americans of native parentage. The Slovaks averaged $11.95, the Poles $11.06, the South Italians $9.61, with the Greeks as low as $8.41. For girls and women between the same ages the average weekly wage was $8.

Give the Immigrant a Chance. One of the most striking facts brought out in the comparison of the earnings of the various races in the different industries is that earning ability is more the outcome of

[1] The average daily wage for the foreign-born workers was $2.09.

[2] Abst. Im. Com., Vol. I, p. 367.

industrial opportunity or conditions of employment than of racial efficiency or progress. This is illustrated by the Lithuanians from Russia, of whom some 175,000 came to this country in a recent ten-year period. They are employed in many lines of industry. In copper mining they made an average weekly wage of $13.60, $11.60 in the manufacture of clothing, $10.67 in sugar refining, $9.50 in leather, but only $7.97 in woolen and worsted goods, and $7.86 in the manufacture of cotton goods. This condition of affairs maintains generally among the workers of the various races. In the case of the South Italians the average weekly wage varied from $13.89 made in copper mining and smelting to $7.39 a week in woolen and worsted goods. The lowest wage in nearly all instances was in the textile industries.

Annual Earnings. Annual earnings afford a better basis for a judgment as to how the immigrant workers fare in the industries of this country. The following figures were ascertained in a study of households, including more than 26,000 male wage-earners 18 years of age and over.

ANNUAL EARNINGS OF MALE WAGE-EARNERS IN HOUSEHOLDS

Eighteen Years of Age and Over

Native-born of native father, white	$666
Native-born of foreign father	566
Native-born	600
Foreign-born	455

Representative Races, Foreign-born

Swedish	$722
German	579
Hebrew	513
North Italian	480
Lithuanian	454
Slovak	442
Polish	428
South Italian	396
Magyar	395

Wages of Many Below These Averages. It must be kept in mind that these are average earnings, and that many thousands of workers fall far below the mean. "It is a striking fact," the Immigration Commission says, in summing up the situation, "that, of the total number of foreign-born male wage-earners, 80 per cent. were receiving under $600 a year, and 43.5 per cent. under $400."[1]

Sausage and Three Loaves of Bread. It is perfectly apparent that an immigrant laborer cannot maintain a family on his wages in this country. This means that mother and children must take a hand in providing, and boarders help out the family income. Miss Todd, a factory inspector in Chicago, asked the head of one of the largest foundries how much he paid his unskilled laborers. "Sixteen cents an hour," he replied. "Can they save anything on that?" she asked. "No," he answered; "they cannot." "What do they do, then, when you have to shut down for months, as you did last year?" "Well," he said, "as far as I can make out, the women and children support the entire

[1] Abst. Im. Com., Vol. I, p. 408.

family. These Poles can live on almost nothing. Sausage, and three loaves of stale bread for five cents is their staple." "How many hours do they work?" "Oh, from twelve to fourteen," was the reply; "they're glad enough to get work." "How long do they last?" "Well," he said, "they're no good after forty-five. But you ought to see these Polish women and children work when they're put to it. Why, a woman and a half-grown girl will feed the whole family, and the man too. The stockyards are full of them."[1]

A Standard of Living. The earnings of the immigrant workers do not appear in their real significance until they are set over against human need and compared with a standard of living. This includes such considerations as the amount and variety of food necessary to maintain health and vigor; the kind and variety of clothing for the several members of the family required in our climate, in accord with our opinions as to what is appropriate and reasonable; not shelter alone, but the shelter of a home, sanitary, moral, decent, properly furnished. In addition, there are such matters as medical attendance in sickness, education for the children, protection against the rainy day, and recreation and leisure for the whole family.

Making a Living. The Associated Charities of three different cities made a study of the cost of living and arrived at rough conclusions as to the income necessary in their respective localities to

[1] Helen M. Todd, *McClure's,* April, 1913.

provide a minimum subsistence for a workingman's family including husband, wife, and three children.[1] They placed the figure at $560 in Buffalo, $630 in Chicago, and $768 for the Pittsburgh region. Now let an immigrant laborer in the steel mills of Pittsburgh at 17½ cents an hour,—the prevailing wage at the time, work twelve hours a day, seven days in the week, for fifty-two weeks the year around, without so much as a single Sunday off or a holiday, and he will have earned $764,—just a little short of a minimum subsistence wage for his family of five!

The Supply of Labor. The relation of the recent immigrant to the wage scale in America and his influence upon the accepted American standard of living are baffling and disputed questions. After three years of investigation the Federal Commission reported that, "while the competition of these [southern and eastern European] immigrants has had little, if any, effect on the highly skilled trades, nevertheless, through lack of industrial progress and by reason of large and constant reenforcement from abroad, it has kept conditions in these semi-skilled and unskilled occupations from advancing. Several elements peculiar to the new immigrants contributed to this result. The aliens came from countries where low economic conditions prevailed, and where conditions of labor were bad. They were content to accept wages and conditions which the native American and immigrants of the older

[1] *Survey*, April 6, 1912, p. 19.

class had come to regard as unsatisfactory. They were not, as a rule, engaged at lower wages than had been paid to the older workmen for the same class of labor, but their presence in constantly increasing numbers prevented progress among the older wage-earning class, and as a result that class of employees was gradually displaced."[1] The report further stated that the investigations showed an oversupply of unskilled labor in the basic industries to an extent which indicated an oversupply of labor in the industries of the country as a whole. This condition it unanimously proposed to correct by restrictive legislation, and, as the most feasible single method, recommended an illiteracy or reading and writing test.

Pro Immigrant. In its interpretation of the mass of data gathered the Immigration Commission has a searching critic in Dr. Isaac A. Hourwich.[2] The only real difference between the old immigration and the new, Dr. Hourwich says, is that of numbers. The true reason why the "old immigration" is preferred is that there is very much less of it. Every objection to the immigration from southern and eastern Europe is but an echo of the complaints which were earlier made against the then new immigrants from Ireland, Germany, and even England. The demand for restriction proceeds from the assumption that the American labor market is overstocked by immigrants. Comparative statistics of

[1] Abst. Im. Com., Vol. I, p. 37 ff.
[2] Isaac A. Hourwich, *Immigration and Labor*, Part I.

industry and population show, however, that immigration merely follows opportunities for employment. In times of business expansion, immigrants enter in increasing numbers; in times of depression, their numbers decline. As a rule, the causes which retard immigration also accelerate the return movement from this country. Comparing the totals for industrial cycles, comprising years of panic, of depression, and prosperity, within the past sixty years, the ratio of immigration and population is found well-nigh constant. In the long run, immigration adjusts itself to the demand for labor.

Displacement. As concerns the underbidding and displacement of the American workman, Dr. Hourwich argues, if this view is correct, we should find a higher percentage of unemployment among the native than among the foreign-born breadwinners. The proportion of unemployment, however, he discovers to be the same for native and foreign-born wage-earners. The ratio of unemployment in manufactures in the North Atlantic States, where there is a large immigrant population, is the same as in the South Atlantic States where the percentage of foreign-born is negligible. The effect of immigration upon labor in the United States has been a readjustment of the population on the scale of occupations. The majority of Americans of native parentage are engaged in farming, in the professions, and in clerical pursuits. The majority of the immigrants are industrial wage-earners. Only in exceptional cases has this readjustment been attended by

actual displacement of the native or Americanized wage-earner. There is absolutely no statistical proof of an oversupply of unskilled labor resulting in the displacement of native by immigrant laborers. Recent immigration has not reduced the rates of wages nor lowered the standard of living of Americans and older immigrant wage-earners. The new immigrants have pushed the native and older immigrant wage-earners upward on the scale of occupations. The occasion of bad housing conditions is not racial but economic. Congestion in great cities is produced by industrial factors over which the immigrants have no control. "There is consequently no specific 'immigration problem,'" Dr. Hourwich concludes. "There is a general labor problem, which comprises many special problems, such as organization of labor, reduction of hours of labor, child labor, unemployment, prevention of work-accidents, etc. None of these problems being affected by immigration, their solution cannot be advanced by restriction or even by complete prohibition of immigration."[1]

The New Workers and Our New Wealth. Among all the elaborate and statistical studies of the Immigration Commission there are none that develop for us the proportion of the new wealth which the immigrant has produced. Who will be so sanguine as to say that the wages he has received are a commensurate measure? It may prove nothing, to be sure, but consider a great steel corporation as an

[1] Isaac A. Hourwich, *Immigration and Labor*, 34.

outstanding illustration of a colossal and successful industrial undertaking. From its earnings one of the amazing individual fortunes of America has been created, and scores of millionaires were made as it were over night. Its present capitalization is $360,000,000 in preferred stock, and $508,000,000 common. In addition, there is $622,000,000 bonded mortgage and debenture indebtedness, on which interest is paid at about 5 per cent. The gross earnings in a year have reached $757,000,000, with net earnings of $193,000,000. In 1912, 5 per cent. was paid on the common stock, and 7 per cent. on the preferred. It is a matter of common understanding, furthermore, that, when this huge corporation was effected, its common stock was largely "water," and that year by year out of surplus earnings it has gradually been given a real value, estimated by some at 60 per cent.

The Workers' Share. Now this huge steel company is probably the largest single employer of recent immigrant labor in the country. The whole industry may be said to be dependent to-day on the forces of immigrant life. Of the employees in the iron and steel industry, more than fifty per cent., in many cases sixty per cent., are counted as common laborers, which virtually means foreign workers. The average annual earnings of all men 18 years of age and over, in 2,500 households studied by the Immigration Commission, employed in the manufacture of iron and steel, was $346, while the heads of the families averaged $409 a year; the an-

nual family income, which in the case of the recent immigrants especially was augmented by the contributions of boarders and lodgers, averaged $568.[1]

Measure for Measure. The recent immigrant is discovered at the heart of modern American industry. We have seen the extent to which he is employed in manufacture and mining. We have taken some account of his reward, large in comparison with the standard to which he has been accustomed; small enough when measured over against his human need and a standard of life which we hold as American. We have yet to see the environment in which he lives at the centers of industry, to weigh his chances against the forces of evil which are permitted to prey upon him. We suspend judgment for the time as to his place and influence in our developing national life. But no one can follow, even in the broad and sketchy outline here afforded, his contribution as an untiring worker without a growing, a cumulative, sense that the recent immigrant forces have laid this nation under an unending debt. Not only with feeling, but with certain fidelity, it has been said for the immigrant:

"When I pour out my blood on your altar of labor, and lay down my life as a sacrifice to your

[1] Abst. Im. Com., Vol. I, p. 297. The president of the corporation referred to has testified that, in 1902, its 168,000 employees received $717 as an average annual wage. In 1912 the 221,000 employees received $857 as an average annual wage. The 23,000 employees of a large plant in the Pittsburgh region were classified: 17 per cent. skilled, 21 per cent. semi-skilled, and 62 per cent. unskilled. See John A. Fitch, *The Steel Workers.*

god of toil, men make no more comment than at the fall of a sparrow. But my brawn is woven into the warp and woof of the fabric of your national being."[1]

[1] Frederic J. Haskin, *The Immigrant.*

AN IMMIGRANT INVENTORY

But hark to the clamor of the city all about! This is my latest home, and it invites me to a glad new life. The endless ages have indeed throbbed through my blood, but a new rhythm dances in my veins. My spirit is not tied to the monumental past, any more than my feet were bound to my grandfather's house below the hill. The past was only my cradle, and now it cannot hold me, because I am grown too big; just as the little house in Polotzk, once my home, has now become a toy of memory, as I move about at will in the wide spaces of this splendid palace, whose shadow covers acres. No! it is not I that belong to the past, but the past that belongs to me. America is the youngest of the nations, and inherits all that went before in history. And I am the youngest of America's children, and into my hands is given all her priceless heritage, to the last white star espied through the telescope, to the last great thought of the philosopher. Mine is the whole majestic past, and mine is the shining future.—*Mary Antin.*

You Pole with the child on your knee,
What dower bring you to the land of the free?
Hark! does she croon
That sad little tune
That Chopin once found on his Polish lea
And mounted in gold for you and for me?
Now a ragged young fiddler answers
In wild Czech melody
That Dvořak took whole from the dancers.
And the heavy faces bloom
In the wonderful Slavic way;
The little, dull eyes, the brows a-gloom,
Suddenly dawn like the day.
While, watching these folk and their mystery,
I forget that they're nothing worth;
That Bohemians, Slovaks, Croatians,
And men of all Slavic nations
Are "polacks"—and "scum o' the earth."

—*Robert Haven Schauffler.*

II

AN IMMIGRANT INVENTORY

In Slovakland. "As we gradually wound over the hills we passed through several villages, which in every case were situated in a valley along the banks of a stream. The brook seemed to be the chief economic asset of these communities, as also the center of the village life. The main street, if it may be called such, ran along on both sides of the brook. With the peasant women doing their washing, spanking the clothes with a spade-shaped board, the children the while wading and playing about in the water, sharing its surface with the neighborly ducks, these village streams were indeed busy and picturesque scenes." So runs a charming bit of description in a letter from a young American minister, who is living among the peasants of Austria and Hungary in preparation for service in the immigrant and industrial communities of this country.

O'Tura. "About five thousand people are counted as being inhabitants of O'Tura," he continues, "but only about two thousand live in the village itself, the rest being scattered over the surrounding countryside, and some living as far as ten miles from the town proper. With a market-place,

several stores, and two large churches, O'Tura is the center of the Slovak life for miles around. The life of the village is most primitive. There are no sewers and the sanitary arrangements are crude. The people with few exceptions appeared to be desperately poor. Most of them were farmers owning land near by and worked in the fields all day long trying to make the most of the scanty crop, that they might be able to live through the winter. As in the case of nearly every village in this section, the stores were monopolized by the Jews. The intense poverty of the people has naturally had a depressing effect upon the national spirit. The great nationalistic movement sweeping over Bohemia has a parallel among the Slovaks, although more limited. In spite of the fact that the government of Hungary has put a ban on the Sokols, or Slavic societies, the national consciousness of the Slovak people is awakening."

For Better Acquaintance. As we have watched the begrimed Slovak miners coming up from the coal banks in this country or turning in at the gate of a steel mill, how few of us have any sympathetic appreciation of the background of the lives of these immigrant workers? And yet in every village in "Slovakland" there are fifty families or more each with at least one representative in the industries of Pennsylvania, or in "Spittzburg" as the Slovaks say. It is our purpose, accordingly, to take some account of the recent tendencies of immigration, to explore in a cursory way the history and political

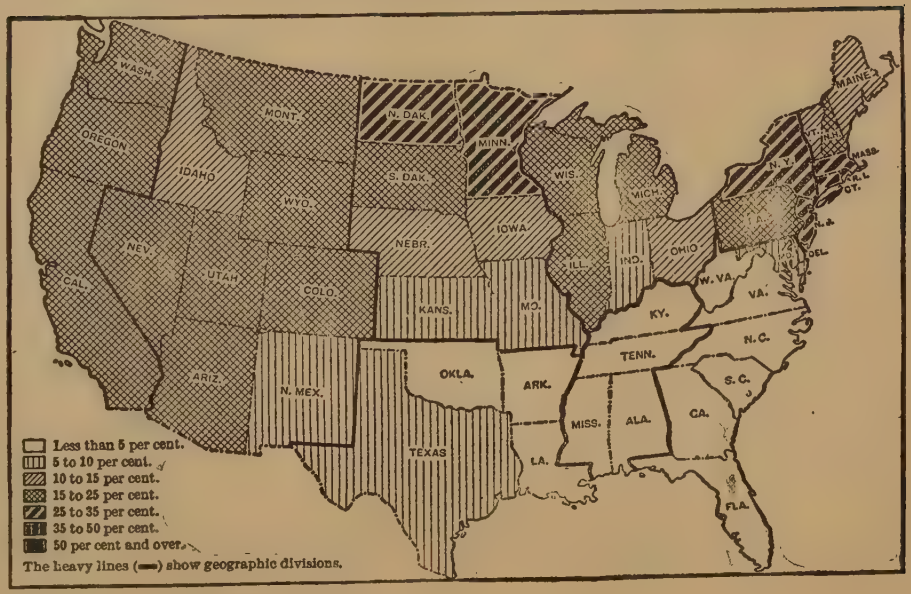
conditions of the countries from which the recent immigrants are coming, and to gain some better idea of their various racial relationships and languages; to take, as it were, an immigrant inventory.

1. *Present Tendencies of Immigration*

Who Are the New Immigrants? Ninety out of every hundred of our present-day immigrants come from Europe. Learned men at Washington, ethnic authorities, group them under such big divisions as Teutonic, Iberic, Celtic, Slavic, Mongolic, and "All Others," the easiest to remember being the last. These are not very popular terms, and, as our outlook is practical, we may think of the immigrants in the first place from the point of view of their predominant mass. Who are these new peoples, who by the sheer force of numbers are impressing themselves upon our American communities, and in the inevitable amalgamation in the new race-stock of America will inbreed their physical traits, to say nothing now of infusion of spiritual ideals?

Leading Races. Following the panic of 1907, in which year immigration reached its high-water mark (1,285,349), the five years to June 30, 1912, are fairly normal and typical. The period is sufficiently long to be representative and sufficiently recent to be indicative of present tendencies. The table shows the twelve races having an immigration

PERCENTAGE OF FOREIGN-BORN WHITES IN THE TOTAL POPULATION: 1910.



From Bulletin of United States Census, 1910.

in this five-year period exceeding a hundred thousand. They include, furthermore, four fifths of all immigrant aliens admitted. The first column shows the number admitted; the second, those who have left the United States in the same period; the third, most significant, the net increase in our population in the five years through immigration.

IMMIGRANT ALIENS ADMITTED AND DEPARTED

In the Five Years to June 30, 1912

Races having over 100,000 in this period.[1]

RACE	Admitted	Departed	Net
[1] Italians	901,493	[1] 495,082	[1] 406,411
[2] Poles	430,627	[2] 152,617	[3] 278,010
[3] Hebrews	417,016	[10] 33,315	[2] 383,701
[4] Germans	334,766	[5] 71,531	[4] 263,235
[5] English	248,522	[8] 36,662	[5] 211,860
[6] Scandinavian	197,282	[9] 36,506	[7] 160,776
[7] Irish	180,162	[11] 14,358	[6] 165,804
[8] Greek	156,792	[7] 46,309	[8] 110,483
[9] Magyar	123,979	[3] 87,866	[12] 36,113
[10] Croatian and Slovenian	123,563	[4] 72,434	[10] 51,129
[11] Slovak	117,868	[6] 69,813	[11] 48,055
[12] Scotch	103,990	[12] 11,745	[9] 92,245
All others	956,925	324,001	632,924
Totals for Five Years.	4,292,985	1,452,239	2,840,746

[1] It will be of interest to note the changed ranking or order of the different races in the separate columns, Admitted, Departed, Net, as indicated by the small figures in brackets.

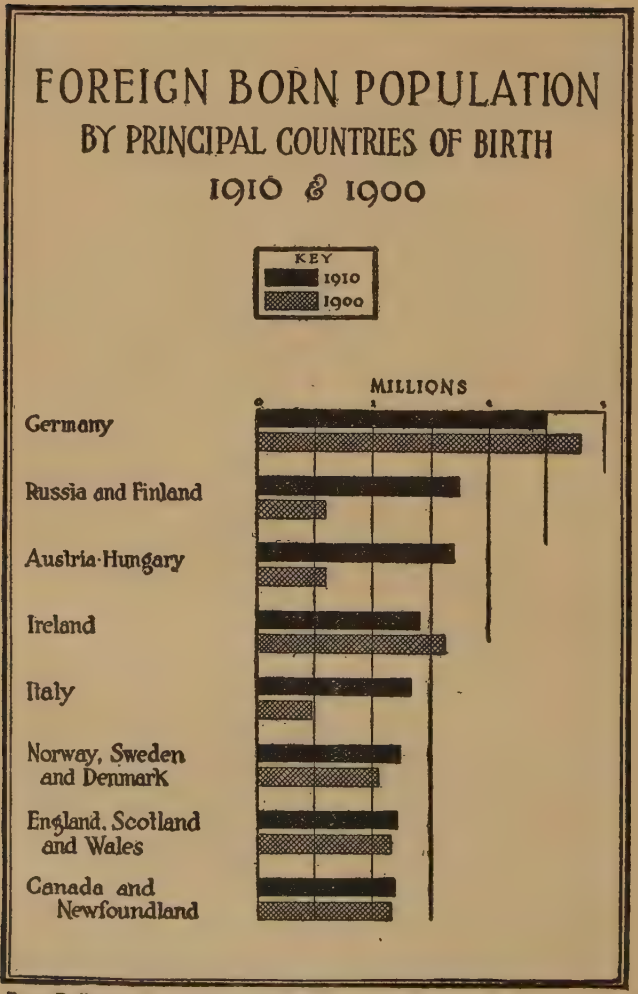
Confirming Experience. The facts bear out our ordinary observation. Certainly any one in New York would expect to find the Jews and Italians heading the list, in a city where these two races alone total a million and three quarters. In nearly every community in the East, and as far west as the Pacific coast, the Italians are a feature of our modern life. So, also, in such centers as Chicago, Milwaukee, Buffalo, Cleveland, Philadelphia, and Detroit, the Pole is an impressive factor. In the Northwest Scandinavians are helping to shape and mold the life of whole states. The large number of Germans, English, Irish, and Scotch in the net total is to be noted, in view of the popular tendency to stress the new immigration. This northern group together with the Scandinavians furnished over thirty per cent. of the net immigration in the five years.

Countries from Which They Come. We have noted the trend of recent immigration from the point of view of race, Italians, Hebrews, Poles, Germans, and English leading in the order named with reference to their net contribution in the five-year period. But this is not wholly satisfactory in understanding the real character of the immigration which is going to factor in the future of America. The Poles, for instance, are one of a great family of peoples, the Slavs. Every member of this Slavic family is sending its quota in increasing numbers, and all having their homes in southern and eastern Europe. This suggests that we ought in making an

immigrant inventory to take account of the localities and countries from which they come, so that we may discover more clearly the political and social influences, the economic conditions, and the religious background of our present-day immigrants in their old associations.

The New Immigration. About nine tenths of the immigration to this country comes from Europe, and for the purpose of our study the countries have been grouped, those in northern and western Europe as over against those in the south and east. The immigration for the period of five years, to June 30, 1912, is considered. The northern and western group—including Norway, Sweden, and Denmark; Germany, Switzerland, Belgium, and the Netherlands; France; and the United Kingdom, England, Ireland, Scotland, and Wales—furnished only a little more than one fifth of all immigration for the five years. The group of countries in the south and east of Europe—Spain, Portugal, Italy, Austria-Hungary, the Russian Empire, Turkey in Europe, the Balkan States, and Greece—provided two thirds of the total immigration for the period. This great preponderance of immigration from the south and east of Europe is largely a matter of the last twenty years, though the tendency has been steadily developing since the beginning of the new era of American industry thirty years or more ago.

Ebb and Flow. It is a staple of the speaker on the subject of immigration to dilate on "A million immigrants a year." The average for the ten years



From Bulletin of United States Census, 1910.

to June 30, 1912, has been 937,000, and, for the last five years to the same date, 858,000. But equally to the point is the number returning, now in larger numbers, now in lesser, with sensitive response to the barometer of industrial conditions in this country. In the five years the equivalent of just about one third of the total immigration for the period left the United States.

IMMIGRANT ALIENS ADMITTED AND DEPARTED

In the five years to June 30, 1912

	Admitted.	Departed.	Net.
Northern and western Europe..	891,860	118,281	773,579
Southern and eastern Europe..	2,865,161	1,109,205	1,755,956
Total: Europe	3,757,021	1,227,486	2,529,535
Total: All countries.....	4,292,985	1,452,239	2,840,746
Total: Annual Average..	858,597	290,447	568,149

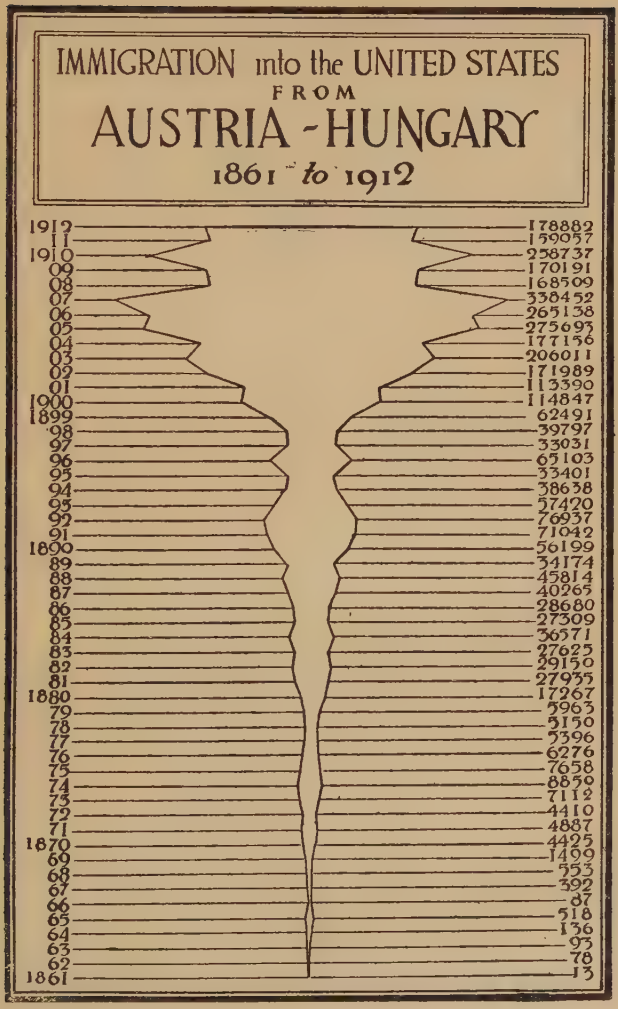
Flirting with Fortune. Of striking interest is the comparison between the immigration from the two sections of Europe with respect to the return movement. For every hundred immigrants that came to our country from northern and western Europe in the five years, only thirteen left. For every hundred that arrived from southern and eastern Europe, including the Italians and the varied races from Austria-Hungary, thirty-nine left, approximately two fifths. It is of interest, also, to note the tendencies among the various races. The Italians find it easy apparently to ship from New York to Naples and to make the return to sunny Italy in our bleak

winter weather when outside work is slack, the number leaving being equivalent to 55 per cent. of those admitted. The steerage passage between New York and Naples costs about $35. The rate is a little less to Fiume, the port of entry for Hungary. In five years the number of Magyars leaving was equivalent to 70 per cent. of those admitted. The Irishman is more stable in his ways, and evidently comes determined to cast in his lot with the new country in which so many of his fellows have prospered in the good old days, for, with 180,000 entering the States in five years, the equivalent of only 8 per cent. of that number sailed away. And, in view of the emphasis being laid on the so-called New Immigration, it may not be amiss to note that the net immigration from the British Isles in the five years exceeded 400,000 as compared with 533,000 net from Austria-Hungary.

2. *Austria-Hungary: History and Physical Features*

Names to Conjure With. Any one who wishes to take real account of the bulk of our recent immigration must patiently set about gaining some familiarity with the situation in modern Italy, Austria-Hungary, and the countries to the south, the Balkan States.[1] It is not the genius of the average American to know much of modern Europe, its

[1] In the five years to June 30, 1912, Austria-Hungary furnished 935,376 of the immigrants admitted; Italy, 867,274. These two countries thus furnished 1,802,650 of the total immigration for the period, or 42 per cent.


IMMIGRATION into the UNITED STATES
FROM
AUSTRIA-HUNGARY
1861 to 1912
1912 178882
11 159057
1910 258737
09 170191
08 168509
07 338452
06 265138
05 275695
04 177156
03 206011
02 171989
01 113390
1900 114847
1899 62491
98 39797
97 33031
96 65103
95 33401
94 38638
93 37420
92 76937
91 71042
1890 56199
89 34174
88 45814
87 40265
86 28680
85 27309
84 36571
83 27625
82 29150
81 27935
1880 17267
79 5963
78 5150
77 5396
76 6276
75 7658
74 8859
73 7112
72 4410
71 4887
1870 4425
69 1499
68 553
67 392
66 87
65 518
64 136
63 93
62 78
1861 13

social and political life. We know a little of ancient Rome, of the art of the Italian Renaissance, of the picturesqueness of Venice, but how few are acquainted with the modern struggle for the unification of Italy? What is the meaning of this effervescence of spirit in our Italian colonies, on the twentieth of September? Mazzini, Victor Emmanuel, Cavour, Garibaldi, are increasingly familiar names in this country, thanks to the Italian immigrant, but for too many of us they are still names. If this is true of Italy, how much more so of Austria-Hungary with its bewildering complexity of racial life and strife. Magyar, Slovak, Slovene, and Ruthenian sound as the Abracadabra of the conjurer.

A Bit of Ancient History. When, early in the winter of 1912-13, the armies of the Balkan States marched across the Thracian plain bent on driving the Turks out of Adrianople, history was simply repeating itself; for as long ago as 1388 the kings of Bosnia, Hungary, and Servia led their troops in the same direction on the same errand. But the allies did not fare as well then as to-day, for following the defeat of the Bulgarians and the historic battle of Kossova, which has stirred the hearts of the Servians to revenge ever since, the Turks were well established in eastern Europe. A hundred and more years later, when the Turkish power was at its height, Sultan Solyman II, with a magnificently organized army, invaded the plains of Hungary, defeated the Magyars, and marched into Buda

(Budapest) in 1526, to be checked only when he reached Vienna. More than a thousand years before these stirring events, these same plains of the Danube had been traversed by hordes from Asia pressing on to populate Europe. As early as 789 we read of Charlemagne campaigning against the Slavic races to the north—who later on were to rear the kingdoms of Poland, Bohemia, and the vast Russian empire—and forcing the Bohemians to acknowledge the Frankish king and to pay him tribute.

An Inheritance of a Thousand Years. By a tremendous effort of the imagination, an American may project himself back something more than a hundred and thirty years to the beginning of his national life. And if he extend his interest three hundred years he will share the adventure of the early colonists in driving the primitive red men from the bleak coasts of New England. A young immigrant from Hungary, Bulgaria, or Bohemia, if he should care, and we do not despoil him of his purpose, may look back on a history of a thousand years and more, replete with tragedy, stirring conquest, and eras of glorious national achievement. But you may think this does not mean anything to the peasant immigrants in America. Then listen to the Bohemian children gathered from the city tenements, as with wonderful and plaintive melody they sing the national song of Bohemia, "Kde Domov Muj":

O, Home-land mine, O Home-land mine!
Streams are rushing through thy meadows;
'Mid thy rocks sigh fragrant pine groves.
Orchards decked in spring's array
Scenes of Paradise portray.
And this land of wondrous beauty
Is the Czech land, Home-land mine.

O, Home-land mine, O Home-land mine!
In thy realms dwell, dear to God's heart,
Gentle souls in bodies stalwart.
Clear of mind, they win success;
Courage show when foes oppress.
Such the Czechs, in whom I glory,
Where the Czechs live is my home.[1]

A Modern Complication. The dual monarchy Austria-Hungary has been described as nothing short of a monstrosity. Sufficient and picturesque evidence that this is not wide of the mark may be furnished by the title of the monarch, who, as Emperor of Austria and King of Hungary, is officially "Emperor of Austria and King of Hungary, King of Bohemia, of Dalmatia, Croatia, Slavonia, Galicia, and Illyria; Grand Duke of Cracow, Duke of Salzburg, Styria, Carinthia, Carniola, and Bukowina; Grand Prince of Transylvania, Margrave of Moravia, Duke of Upper and Lower Silesia, of Ragusa and Tara, Lord of Trieste and Cattaro, Great Voyvode of the Voyvoyet of Servia." And this in the day and generation of the free republic of the United States of America! No wonder the mind rebels when invited to pay attention to this complicated center of the modern migration to America.

One Nation, with a Difference. For the political

[1] Rev. Vincent Pisek, *Twenty Bohemian Folk Songs.*

HUNGARY
TRANSYLVANIA
AUSTRIA-HUNGARY
AUSTRIAN PROVINCES
ANNEXED TO AUSTRIA-HUNGARY
BOHEMIA
MORAVIA
SILESIA
GALICIA
RUSSIA
GERMANY
BAVARIA
UPPER AUSTRIA
LOWER AUSTRIA
SALZBURG
TYROL
CARINTHIA
CARNIOLA
ITALY
CROATIA AND SLAVONIA
DALMATIA
BOSNIA
HERZEGOVINA
SERVIA
ROUMANIA
TURKEY
ADRIATIC SEA

situation in Austria-Hungary we need not go back further than the close of our Civil War. The relation between Austria and Hungary created by the *Ausgleich* of 1867 is much slighter and more formal than is ordinarily assumed. The same ruler (Francis Joseph from 1867) is Emperor of Austria and King of Hungary. The two countries have in common an army, a navy, a system of weights, measures, and coinage, three ministers (for war, foreign affairs, and finance), and "delegations" which meet to arrange their common affairs. Austria has its own flag, black and yellow, while the flag of Hungary is red, white, and green; the navy of Austria-Hungary, however, sails under the one ensign, red, white, and red.

Crescent "Crown Lands." Austria includes seventeen "crown lands" brought together by the house of Hapsburg, and extending like a crescent almost three fourths of the way around Hungary, and is an agglomeration of kingdoms, duchies, and various other elements wholly unintelligible to an American democrat. Hungary is less complicated so far as its political divisions are concerned, but equally heterogeneous in population. The kingdom of Croatia-Slavonia, since 1868, has been united to Hungary under a Ban or Governor appointed by the King of Hungary. It enjoys partial autonomy, with its own judiciary, departments of Education and Internal Affairs, and Finance as related to these latter, with a representation in the Hungarian Parliament. The neighboring provinces of Bosnia

GERMANY
RUSSIA
HUNGARY
ITALY
VENICE
ADRIATIC SEA
ROUMANIA
SERVIA
PHYSICAL FEATURES
AUSTRIA-HUNGARY

and Herzegovina were annexed to Austria-Hungary in 1908.

Fertile Plains of Hungary. Study the map to straighten out the tangle of this variously peopled monarchy and to understand its physical features, which play so important a part in its economic life. Hungary, apart from the mountainous regions of Transylvania to the east and the Carpathian foothills, is a great, rich, fertile plain, watered by the Danube and the Theiss, with wide-sweeping wheatfields, herds of horses, and cream-colored, wide-horned cattle. The Carpathians in the southeast reach altitudes of from five to eight thousand feet. Amid the southern slopes of the northern ranges in Hungary the poor Slovaks live in Slovensko, "Slovakland." In Croatia-Slavonia the eastern part is rich and underpopulated, but toward the west the Croatians have hard picking on the sterile soil, where the population is denser than in Pennsylvania. Withal, Croatia has landscapes wildly romantic in character. Along the Adriatic coast the land is rugged, where not actually mountainous, and is largely sterile.

Struggle With Nature. In Austria, from Vienna south and west, the country is a tangle of complicated Alpine ranges. Bohemia and Galicia alone of the Austrian provinces have any considerable stretch of open, level land. Bohemia is made up of a central plain surrounded by ranges of mountains or hills. Galicia, where the Austrian Poles and Ruthenians make their homes, the largest of

the Austrian crown lands, more than half the size of New York state, consists for the most part of wide, windswept, infertile plains from which Poland took its name.[1] Most of the country where the Slovenians live—in Carniola or Krain (hence "Greiners") and surrounding provinces—is mountainous, and much of it is limestone waste.

Part of the Cost. It is worth while to try to picture the environment from which our recent immigrants come, not only better to understand the economic stress that attends this struggle with a frugal nature, but to quicken our sympathies with a people who have lived in lands so vivid in natural beauty and interest, despite their rigor. On almost every crag in some districts in Slovakland there stands a ruined castle, with all that could be desired in romantic site and story. The quiet pond in the south Bohemia *vesnice,* the brook running through the Slovak village, the ever-present flower garden of the Magyar peasant's home, all lend a winsome interest. And this is exchanged for the congested tenement, the sordid surroundings of stock-yards and packing-plants, the smoky and dismal wastes at the heart of the glass and steel industries, where life is robbed of its beauty and every semblance of outward hope. There is another plaintive Bohemian folk-song that rarely fails to bring tears to the eyes of a Czech audience when sung in some great, engulfing city center far from the home-land:

[1] *Pole* is the Polish word for field. *Bukowina* means beech woods, and refers to the fine forests in that province.

Shine upon me, golden sunlight,
As I leave my country dear;
Sacred feelings warm within me,
Dry my eyes of every tear.
. . . . .
Flow'ry meadows, mountain forests,
I shall never see you more.

3. *Austria-Hungary: Race and Language*

Land of Unrest. If the geographical and political confusion of the dual monarchy taxes one's patience, some greater bravado is required to unravel the tangle of tongues and the religious, racial, and national conflicts cutting across all political and administrative lines. "In Bohemia, where the national conflict is perhaps as acute as anywhere in Austria," Miss Balch writes, "it is Bohemians (Czechs) against Germans. To the east in Galicia (Austrian Poland) there is a triple tangle with Poles, Ruthenians, and Jews. Further east still, in the Bukowina, the large Roumanian element adds to the complexity. In the southwest there is the Italian Tyrol, and an actively agitating Italian element in Istria along the Dalmatian shore, and above all in Trieste (Austria's port). The Slovenes, who form the bulk of the population in Carniola, are everywhere in conflict with the German element, whether as upper or under dog, and in Trieste with the Italians as well."[1]

On the Edge of a Volcano. In Hungary the situation is even worse than in Austria in proportion

[1] Emily G. Balch, *Our Slavic Fellow Citizens*, 31.

as more pressure from above creates an intense national reaction. The almost 3,000,000 Roumanians in and about Transylvania, the 2,000,000 Slovaks in the Carpathian highlands, and the scattered German populations amounting in all to over 2,000,000 are generally discontented with Magyar treatment. All Croatia is in a constant state of tension as regards Magyar policy and practises. Not only do the Roumanians, Slovaks, and Croatians demand better treatment at the hands of Hungary, but the Magyar industrial classes, a growing factor, are clamoring for more rights. To all this must be added the whole Balkan problem, the quickening hopes of Bulgaria, Servia, Montenegro, and Greece, flushed with their victories over the Turks and the dream, that will not down, of a federated Slavic state to include the southern Slavs.

Straws That Show. Something of the spirit of this turbulence was evidenced in a mere incident during the recent war in the Balkans, when the national theater in Agram was the scene of a great demonstration on the part of the Croatians in behalf of their brothers across the border. Between the acts of the opera the entire audience, egged on by the students in the galleries, arose to their feet with cries of "Hurrah for the Balkans!" "Long live the Balkans!" The uproar became so great, and because the cheers for the warring states were mingled with cries of "Down with the Magyars!" "Down with Cuvaj!" (the Hungarian Royal Commissary), the police, thoroughly angered and

A CROATIAN ZADRUGA NEAR AGRAM

A "Community" or Communal Household of the South Slavs

Nine men, seven women and several children share in the twenty-one acres held by this Zadruga. Most Zadrugas have 200 members and a correspondingly larger holding of land.

aroused, cleared the theater and made a number of arrests.

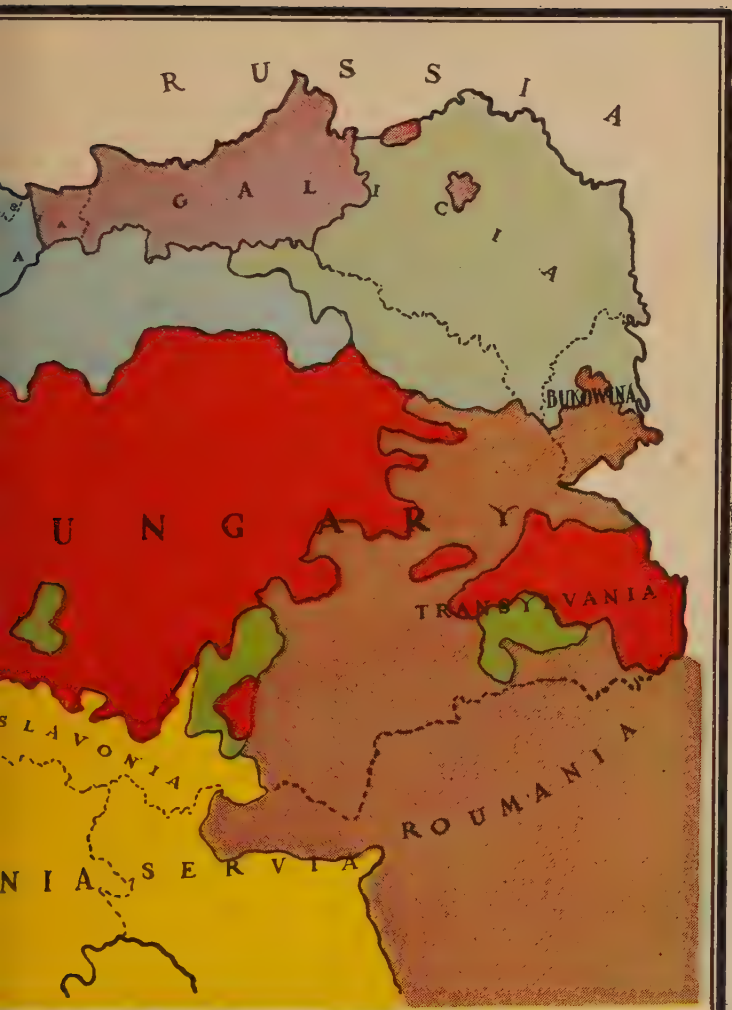
Blood Thicker Than Water. Interest is directed to Austria-Hungary as a chief source of the modern migration to America, as it has recently furnished forty per cent. of all European immigrants, evenly divided between the halves of the dual monarchy. Highly composite in its make-up, a disharmony is discovered which bodes ill for the future. The currents of racial feeling run strong. The old adage, "Blood is thicker than water," appears to apply. An understanding of the situation calls for still further study of race and language. A natural cleavage, one that has played its part in the past and may be portentous for the future, is furnished in the Slavic and non-Slavic races.

Undercurrents. Mention was made of Charlemagne's expedition against the Slavs a thousand years and more ago. In 1848 a congress of Slavs was called at Prague for a revival of Slavic language and a pan-Slavic movement, though at that time Russians were the only independent Slavic people. During the winter of 1912-13, when the southern Slavs of the Balkans (Bulgarians, Servians, and Montenegrins) were allies with the Greeks in their onslaught on the Turks, feeling and excitement ran high among the Slavs everywhere, but especially among the Bohemians and Croatians, the more enlightened and advanced of the Slavs in Austria-Hungary. Intense excitement prevailed in Prague, the old Bohemian capital. Great crowds

surrounded the bulletin-boards. Nearly every drug and book store displayed in its window a map of the seat of war, with flags indicating the position of the combatants. Conversation in the coffee-houses and in the homes was always of the war. It was the one absorbing interest of the Bohemians. The fervent Slav spirit saw on the horizon the rearing of a Slav state in the south. Such are the undercurrents that threaten to undermine the stability of the Austro-Hungarian coalition.

Race and Nationality. A good deal of difficulty and misunderstanding in any study of the immigrants is occasioned by the varying use of "race" and "nationality." Strictly speaking "nationality" has to do with a nation conceived as a political unit, as the United States of America, though as a people we are bereft of any sufficiently definite national designation. All the inhabitants of Hungary, in this sense, are Hungarians; but within the bounds of Hungary are Slovaks, a Slavic people with a strong group consciousness and a foreign tongue of which they are tenacious; the Roumanians, whose racial kinship is with the Italians; and, among others, the strong, masterful Magyars, Asiatic in origin, whose difficult language has not the slightest connection with the Slavic, German, Roumanian, or other European tongues. And yet the "nationality," politically speaking, of all these varied and discordant elements is Hungarian. "Race," on the other hand, in its early sense, has to do with physical traits, as we are inclined to

PRINCIPAL RACES *of* AUSTR



UNGARY AS INDICATED BY LANGUAGES SPOKEN

speak of the Hebrew race wherever found. But purity of blood or uniformity of race is seldom discovered among Europeans, and so this term loses much of its significance.[1]

Determining Factors. In her book, *Our Slavic Fellow Citizens,* Miss Balch discusses "The Slavic Nationalities of Europe,"—nationality in her use of the term being far from identical with that of the political unit, the state or nation, or with the purely physical conception of race. In nationality, as applied to the Slavs, she includes at least three factors: 1. community of blood evidenced by physical likeness; 2. community of language; 3. community of culture and ideals. Since this confusion is still unremoved, it seems better to hold "nationality" as applying to the political unit, and to use "race" for a community of blood, language, and cultural ideals.[2] But every reader must be prepared for a loose and varying use of the terms.

The Slavs. The great group of Slavic peoples in Europe, numbering some 127,000,000, generally measure up to these three determining factors. Thus we recognize the Slav as a short, thick-set,

[1] Physically, even the Hebrew is a mixed race, like all our immigrant races or peoples, although to a less degree than most, despite popular belief that they are of pure blood. The social solidarity of the Jews is chiefly a product of religion and tradition. "The Jews during their migrations in various parts of the world have taken up almost everywhere new racial elements and incorporated them by fusion into the body of Judaism." See Dr. M. Fishberg, *The Jews,* ch. XXIII.

[2] The sociologists to escape confusion use such compound terms as Ethnic Race, Glottic Race, Chromatic Race, Cephalic Race.

Adapted from *Literary Digest*.

slow-moving, stolid sort of man, with a round head, broad face, wide-set eyes, and marked cheek bones, though on the physical basis there is not, properly speaking, a Slavic race. His language belongs to a well-marked family group, subdivided, that of the northern Slavs (Bohemian, Polish, and Slovak) being closely related, and the southern group (Servo-Croatian, Slovene, and Bulgarian) more or less related. The larger cultural or spiritual unity, in a stage of revival, is tending to express itself in "Panslavism," which has also under Russian tutelage a political form. It should be understood, however, that the Slavic peasant immigrant may not be very acutely aware of this relationship,—indeed, he may only discover it in his new and freer contacts in America. And, further, all Slavs are not burning with one passionate purpose; the Pole has no toleration for his Russian oppressor, though of the same stock; while of common blood and language, and living in the same region, Croatians and Servians are divided by religion and politics.[1]

A Language Map. Since language is such an important and determining factor in the group consciousness and so inevitably the point at which our contacts with the immigrant forces breaks down, the table that follows, together with the map, while not wholly inclusive, will go a long way in helping us to understand the immigrant races of eastern

[1] For a picture of the Slav, see Steiner, *On the Trail of the Immigrant*, ch. XII; Balch, *Our Slavic Fellow Citizens*, p. 11.

Europe as indicated by languages spoken. Ten of the sixteen are found in Austro-Hungary.

PRINCIPAL RACES OF RUSSIA, AUSTRO-HUNGARY, AND THE BALKAN STATES AS INDICATED BY LANGUAGES SPOKEN

(All represented in immigration to the United States)

I. SLAVIC RACES (Slavs or Slavonic)

A. *Northern Slavs*

1. [1] Polish
2. [1] Bohemian and Moravian (Czech)
3. [1] Slovak

B. *Southern Slavs*

4. [1] Slovenian (Slovenes or "Greiners")
5. [1] Servo-Croatian
6. Bulgarian

C. *Eastern Slavs*

7. Russian (Great)
8. [1] Ruthenian (Little Russian)

II. NON-SLAVIC RACES

9. [1] German
10. [1] Magyar
11. Albanian
12. [1] Roumanian } Italic
13. [1] Italian }

(In Russia)

14. Finnish (Related to the Magyars)
15. Lettish } Lettic
16. Lithuanian }

The Masterful Magyar. The dark cloud resting over everything in Hungary, it has been said, is the political tension,—not the struggle of Hungary with Austria for advantage in their strange partnership,

[1] Found in Austro-Hungary. All the chief Slavic races are in Austro-Hungary except the Russians and Bulgarians. The Servo-Croatians include the so-called Croatian, Servian, Bosnian, Dalmatian, Herzegovinian, and Montenegrin races or peoples.

but internal tension between the different racial elements in the kingdom. The Magyars, the strong, ruling, and dominant race, who form something over one half the population of Hungary, have lived in the plains of the Danube for more than a thousand years. They are of Asiatic origin, and speak a difficult non-Aryan tongue of a type akin to that of the Finns, but entirely unrelated to the language of the Slavs. A peculiar interest attaches to the Magyars, ordinarily spoken of as Hungarians, because of the place they have played in history as a bulwark against the invading Turks, and for their part in the Protestant Reformation. Of the twenty million adherents of various faiths, about four millions are Protestants; the adherents of the Reformed Church (Calvinists), numbering two millions and a half, are almost entirely enrolled from among the Magyars. The Magyars are an important element in our immigration, and a relatively larger per cent. are Protestant than any others of our new immigrants.

Magyar Policy. The Magyar policy toward the alien races within the country (Slovaks, Roumanians, Croatians, and others) is justified by the Magyars on the basis of prior conquest and settlement. They also point to the favorable location of their race, with the most fertile plain of eastern Europe in their possession, and to the very unfavorable position of the Slavic races in the mountains and broken country, where the soil is uniformly thin and yields comparatively small returns. They

further justify their policy of Magyarization of these alien races by an appeal to the long history of the Magyar state, their defense of Europe against the Moslems, their numerical strength and superior executive ability. The religious differences and jealousies existing among the Slavic groups are also pointed out by the Magyars as reasons why the Slavs are not fit to be a ruling race.

Enforced Assimilation. The Magyars claim it is for the ultimate good of the Slavs that they should as rapidly as possible accept the Magyar tongue, and conform to the developing plans of Magyar administration. A complete unity, or rather uniformity, is aimed at, including uniformity of language. But this Magyarizing process is working untold hardships on the minor races. Among the Slovaks in many villages are to be found Magyar schools and Magyar teachers and not a single family in the village who speaks that tongue. The same conditions prevail among the Roumanians. It would seem that the advantages which accrue to the alien races in Hungary in acquiring the Magyar language are not sufficiently great to induce them to forswear allegiance to their old mother tongue. Hence the Magyars are attempting to do by force what America is doing by the inherent value of her cultural and economic life.

4. *Modern Italy*

Italy. The modern story of the transforming of the numerous Italian states into a united monarchy

is one too little known and appreciated by us in America. The stirring events, beginning with the war on Austria set on foot by Victor Emmanuel and his great prime minister Cavour, extended through a period of ten years, and culminated with the entrance of the Piedmontese troops into Rome, September 20, 1870,—the triumph of the cause of the people represented in Garibaldi's leadership. When the Romans, in a referendum, by an overwhelming majority voted to join the new kingdom of Italy the work of Victor Emmanuel and Cavour was completed; the hope that had long filled the breasts of Italian patriots, of a day when foreign domination should cease, and there should be an end to priestly tyranny, was realized. The eternal city, which had been held by the popes for a thousand years, was made the capital of a united Italy.

Italy North and South. Our Federal immigration statistics recognize North and South Italians, two groups differing materially in language, physique, and character. The North Italians are found in Piedmont, Lombardy, Venetia and other northern provinces and in the Italian districts of France, Switzerland, and the Austrian Tyrol. The people of Sicily, Calabria, Basilicata, and of the regions generally south of Rome are South Italians. The North Italians are of a broad-headed, Alpine, tallish race. The South Italians are generally of the long headed, dark, Mediterranean race and short of stature. Both North and South Italians are devoted to their families, are benevolent, religious, artistic, and in-

dustrious. While Italian, the literary form of the language, the Florentine dialect of Tuscany, made classic in the literature of Dante, Petrarch, and Boccacio, is the national language, and is now understood by all but the very lowest members of the lowest classes, the natives of the various states cling to their local dialects. It would be difficult for a Neapolitan using his dialect to make himself understood by the natives of the valley of the Po. The Milanese language as talked in Milan and, in varying forms, throughout Lombardy is practically unintelligible to others. The difference in language implies, without doubt, difference in customs, temperaments, traditions, and also character. This makes it very hard and a well-nigh impossible task for any foreigner unacquainted with the numerous Italian dialects correctly to interpret the Italians to-day.

Italian Emigration to the United States. It is well known that the bulk of our Italian immigration comes from the South of Italy.[1] The map showing the immigration in 1909 makes this clear at a glance. Calabria, the region at the very toe of

[1] The population of Italy is 34,000,000. Roughly divided, 14,000,000 are in the district occupied by North Italians, 20,000,000 in the districts in the South. In certain years since 1900 more than half a million Italians have emigrated to different parts of the world. A temporary emigration goes into other parts of Europe, with a more stable flow to South America and the United States. In 1912, 26,000 North Italians and 136,000 South Italians came to this country; and there departed: of North Italians, 13,000; of South Italians, 97,000. In 1910 the United States had 1,340,000 foreign-born Italians, 340,000 of this number being in New York City alone.

LOMBARDY
VENETIA
TRIESTE
PIEDMONT
EMILIA
TUSCANY
MARCHES
UMBRIA
ABRUZZI
AND
MOLISE
CORSICA
LATIUM
CAMPANIA
NAPLES
BASILICATA
SARDINIA
SICILY
KEY
70,000
50,000
30,000 to 40,000
10,000 to 20,000
5,000 to 10,000
EMIGRATION
FROM ITALY
TO THE UNITED STATES
IN
1909

Italy, is more or less typical of conditions. With an area of 39,000 square miles, a little less than that of Ohio, it has a population of 1,430,000. Three fourths of the country is mountainous and much of the remainder is infested with malaria. Driven into the mountains from the low land, crowded together in their hill towns, the people have suffered from isolation and grinding poverty. Absentee landlords, or a self-centered aristocracy, hold large tracts of land in the development of which they have no real interest. Hard bargains are driven with the poor peasants by the foremen representing these landlords. The twenty to fifty cents a day which the peasant makes barely provides the necessities of life. A monotonous round of hard bread, spaghetti, and beans is a staple of their daily fare. Scarcely a fourth of all the people above six years of age know how to read or write. To all this add poorly kept roads, a depleted soil, the lack of a good system of credit, the want of industries, a pest on vines and olive trees, terrible and distressing earthquakes. In five years 250,000 Italians have left Calabria, 150,000 of the number sailing for this country. There is scarcely a family which has not its member beyond the ocean, while many entire families have left never to return again. In many towns there are no young or middle-aged men to be found; the work must all be done by old men, women, and children. Far back in the mountain towns the indefatigable steamship agent plies his trade, depicts in glowing colors the alluring

THOSE THAT ARE LEFT BEHIND
Old Men, Women and Children in depopulated Gesso, Italy

opportunities of America, and fresh currents of life, the forces of an ancient world, set forth in high hopes to win new fortune, and unwittingly to form a new race.

God's Crucible. In the closing scene of Israel Zangwill's book, *The Melting Pot,* David, the young musician, a Jew from Russia, is found with Vera, the Russian Christian, on the roof-garden of the settlement house. The panorama of New York, with its two million of foreign-born, stretches below them. The statue of Liberty is seen in the distance. Low on the horizon are long lines of saffron and gold, while, above, the whole sky is one glory of burning flame. The sunset has reached its magnificent moment.

DAVID

(*Prophetically exalted by the spectacle*)

It is the fires of God around his Crucible. There she lies, the great Melting Pot—listen! Can't you hear the roaring and bubbling? There gapes her mouth—the harbor where a thousand mammoth feeders come from the ends of the world to pour in their human freight. Ah, what a stirring and a seething! Celt and Latin, Slav and Teuton, Greek and Syrian, —black and yellow—

VERA

(*Softly, drawing near him*)

Jew and Gentile—

DAVID

Yes, East and West, and North and South, the palm and the pine, the pole and the equator, the crescent and the cross—How the great Alchemist melts and fuses them with his purging flame! Here shall they all unite to build the Republic of Man and the Kingdom of God. Ah, Vera, what is the glory of Rome and Jerusalem, where all nations and races come to worship and look back, compared with the glory of America, where all races and nations come to labor and look forward?

THE NEW COMMUNITIES

The solitary individual man cannot find his life within himself—all but the lowliest part of it is won by friendly relations with his fellows. On the measure of the sympathy which he gives to his kindred depends his fullness as a man; depends also the station he attains in the higher life towards which, in part by the laws of that life, in part by the action of his will, he is striving. The development of this sympathy in the lower grades of human society has been limited by the physical conditions of men, by the narrowness of the family, and afterwards of the clan or tribe which came from it. Ages ago in all the developed races the stage of the limited tribal sympathies was passed, but the limitation has been maintained by a combination of motives so strong that it has effectively defeated the main purpose of Christ, even among those who regard themselves as his most faithful disciples.—*Nathaniel S. Shaler.*

The championship of the oppressed came to be a spiritual passion with the Hebrew prophets. They saw the promises of religion, not for individuals but in the broad reaches of national affairs and in the establishment of social justice. It is quite possible that such a spiritual passion is again to be found among the ardent young souls of our cities. They see a vision, not of a purified nation but of a regenerated and reorganized society. Shall we throw all this into the future, into the futile prophecy of those who talk because they cannot achieve, or shall we commingle their ardor, their overmastering desire for social justice, with that more sober effort to modify existing conditions?—*Jane Addams.*

III

THE NEW COMMUNITIES

1. *Community Types*

Enter Industry. A biting wind off Lake Erie blows the cold rain and snow in your face. A pall of black smoke driven in from the mills envelops the steel town with its fifteen thousand workers. A broad open space separates the long rows of red brick company houses in the Smoke Crest Valley from the main thoroughfare and the boarding-house section. There are no streets across this swamp land and the mud oozes from under your feet. Little children coming from school with shawls close pulled about their heads pick their way hither and thither and sink in the slush to their shoe tops. Where there was open country ten years ago the largest individual steel plant in the world has been located with an investment of sixty millions of dollars. Here full-fledged we may see a great industry in the terms of the human life that attend it.

Where Aspirations Meet. The railroad yard divides the city. On either side the tracks are flanked by communities of Poles, to the west four thousand, to the east twenty-five hundred more. Each Polish community has its Polish Catholic

church. West of the tracks, also, are the American community and business quarter, a school, a bank, a park, and the single English-speaking Protestant church in the heart of the city. There is a church for the six hundred Calvinist Magyars, and upon these two churches rests the responsibility for a Protestant Christian ministry to a community of fifteen thousand, ninety per cent. nominally Catholic. Adjoining the Polish section east of the tracks and near the works is an Italian colony intermingled with Negroes. Abutting on the other side is the boarding-house and saloon district filled with Magyars, Slovaks, Croatians, and Russians. The unpaved streets run down from the main thoroughfare to the low swamp land, with long rows of one and two story houses on either side. Flocks of geese wander in and out from the yards and stables and cackle through the puddles of stagnant water. Tuberculosis runs free-footed through the congested boarding-houses. There are one hundred and fifty saloons, that is, one for every hundred of inhabitants. As the night falls and the wind grows biting cold, the feeble lights of the drinking-places glimmer a welcome to the begrimed laborers returning from their twelve hour shift. All is a tawdry, dejecting desolation. So here is the meeting-ground of the aspirations of the peasant immigrant and the ambitions of American industry, where together they rear the structure of a new material wealth for a happy and prosperous nation!

Community Types. The foreign or immigrant

communities which have come into existence because of the recent industrial expansion and the accompanying inflow of immigrants from southern and eastern Europe are of various types. From the point of view of development or growth, the Immigration Commission recognized two general types. The first, a community which has, by a gradual process of social accretion, affixed itself to the original population of an industrial town or city established before the arrival of races of recent immigration. Such communities are as numerous as the older industrial towns and centers of the country, any one of which in New England, in the Middle States, or in the Middle West or Southwest will be found to have its immigrant section or colony. The second type has come into existence in recent years because of the development of some natural resource, such as coal, iron ore, or copper, or by reason of the extension of the principal manufacturing industries of the country. The distinguishing feature of this second sort is that a majority of their inhabitants, often practically all, are of foreign birth, the population being composed of Slavs, Italians, Magyars, and other recent immigrants. Communities of this type are illustrated in the bituminous and anthracite coal mining regions of Pennsylvania, the Mesabi and Vermilion iron-ore ranges of Minnesota, and the copper and iron ore districts of Michigan.[1]

"Little Italys" and Others. From a racial point

[1] Abst. Im. Com., Vol. I, p. 495.

of view our immigrant communities again present two types: the colonies composed of a large group of a single race, and the polyglot communities where as many as a dozen different nationalities may be found. The big racial colonies, the Little Italys, the Ghettos, the Bohemian Hills are ordinarily found in the larger cities and are usually densely congested. There are Italian colonies in New York approaching a hundred thousand. The largest Bohemian colony in Chicago has a hundred thousand inhabitants. The polyglot communities are found in the great manufacturing centers, as at Gary, Indiana, where a house-to-house visitation in this steel center discovered seventeen distinct races. But even in these polyglot communities there is frequently a tendency for the different races to get together. A map of south Gary marked with colored tacks, representing the families using the various languages, appeared as though a box of varicolored beads had fallen on the board, yet showed here and there potential colonies of Italians, Poles, and Slovaks.

City, Camp, and Country. The recent immigrant communities may be studied from a third point of view, as they are found in congested city centers, in smaller towns, in camps, and finally in the rural or farming communities. These four general types may present, of course, the varying conditions already mentioned. The camps on construction work and the farming communities are ordinarily of a homogeneous sort; in the East, Italians, in the

Southwest, Mexicans, are usually found on the railroads; while farming communities may include whole counties largely populated by Germans, Scandinavians, or Bohemians. It would be a unique as well as highly absorbing vacation experience for a group of young Americans to set out on a tour to visit and study an example of each of these four types of immigrant communities, in city, camp, country, and a smaller town. They could be discovered within a radius of fifty miles of many of our central and eastern cities. Such a vacation would be replete not alone in intensely human experience, but would bring one close to the heart of the great social forces working underneath the new democracy, and would draw clearer than a shelfful of books the challenge this new community life makes to the Christian Church.

Segregation. One thing our young investigators would surely be impressed by in practically every community would be the segregation of the recent immigrant workers in their own colony or quarter, where they have little contact with American life on its better side and small opportunity to acquire the English language. A different standard of life ordinarily prevails throughout such a community and too often the whole environment, including the housing and sanitary conditions, is of the worst. This is especially true in the older city communities or towns, where the newcomers, in order to get a foothold and to save every possible dollar, will accept almost anything that is offered in the way of

shelter. Under the very shadow of the state capitol of one of the fairest cities of the central West, there is a polyglot community living amid sanitary conditions that are simply unspeakable. In the large city communities, also, political manipulation by unscrupulous leaders soon gets headway. Of course, in nearly every community there is a public school and its salutary influence speedily extends out and beyond the school building. New influences, however subtle, are soon at work.

2. *Rural Immigrant Communities*

From Farm to Factory. It is one of the serious maladjustments of the immigrant forces that, while more than one half were engaged in agricultural pursuits abroad, so small a proportion get on the land in this country, the vast number being thrown into the mêlée of mining and manufacture. And this situation is in the face of the great, outstanding need of America to-day for more agricultural products and intensive tilling of the soil. Of 181,000 foreign-born male industrial workers, 54 per cent. were found to have been engaged in farming or farm-labor abroad, and 10 per cent. additional in general labor; only 15 per cent. had any training or experience in manufacture before coming to this country. The largest number of farmers and farm laborers came from southern and eastern Europe, among the Croatians as high as 80 per cent. and south Italians 47 per cent., compared with the 3 per

cent. for the workers from England. It may be a revelation even to the militant women of America that, among 12,000 immigrant women employees, 44 per cent. had been engaged abroad in farming or as farm laborers, 13 per cent. in sewing, embroidering, and lace-making, and only 6 per cent. in domestic service. American housekeepers often complain of the inaptitude of the immigrant girls for household service. It may not occur to them that they are drafting husky and competent farm hands to set and wait on their dainty tables.

Why Not to the Farm? Why do these peasant immigrants, skilled in farming at home and with their love of country, enter our mines and mills when this country is so in need of agricultural laborers? While many of these recent immigrants have small farms abroad, most are encumbered; indeed the hope of paying off a mortgage on the old home-place brings many to the United States. The money they are able to raise when they leave home is hardly more than enough to land them in America. They cannot think of buying a farm. The position of farm-hand is not attractive to them because it not only means lower pay than they can get in the industries, but it lasts ordinarily for only part of the year. The obstacle of language is far more serious on the farm than in the factory. There is, furthermore, the very natural tendency on arrival in a strange land to locate with some colony of one's own countrymen. In Europe, country life is for the most part village life. The isolation of

the American farmhouse by contrast is forbidding to the immigrant farm-hand and even to the independent farmer. For this reason the Poles find the towns of the Connecticut valley more congenial.

A Hopeful Tendency. It is a matter of congratulation, however, that the recent immigrants in steadily increasing numbers are returning to the land. Mr. Nagel, as Secretary of Commerce and Labor, said: "The census (1910) will disclose that with rapid strides the foreign-born citizen is acquiring the farm lands of this country. Even if the foreign-born alone is considered, the percentage of his ownership is assuming a proportion that ought to attract the attention of the native citizens. If the second generation is included, it is safe to say that in the middle West and West a majority of the farms are to-day owned by foreign-born people or their descendants of the first generation. This embraces not only the Germans and Scandinavians, but is true in large measure, for illustration, of the Bohemians and the Poles. It is true in surprising measure of the Italians, not only of the northern Italians, but of the southern."

Polish Rural Communities in the East. When we consider the large number of Poles found in our industrial communities, it would appear as though all the Polish immigrants had their faces turned toward the city and their hearts set on factory work. Happily this is not the case. The Polish immigrants are largely peasants. They love the country and country life. Polish farming communi-

ties are located in Massachusetts, New York, Ohio, Indiana, Illinois, Wisconsin, and Texas. They are turning the swampy and often dreary looking regions of Long Island into a vast garden from which New York City gets a large part of its supply of vegetables. Elmhurst, Jamaica, Floral Park, and Riverhead are some of the important Polish centers on Long Island. The Connecticut Valley, particularly the section between Northampton and Greenfield, is a strongly Polish rural community. More than half the population of Hatfield, South Deerfield, Sunderland, and Hadley consist of Polish farmers and farm laborers. A more detailed study of these Polish rural communities will be of interest, not only in showing the progress which the Slavic farmers make, but in suggesting in outline the varied phases of life which an immigrant community presents for the thoughtful and interested observer.[1]

Back to the Land. On Long Island the Poles are engaged in truck-gardening; in the Connecticut Valley they raise tobacco and onions. The size of their farms varies from five to a hundred and twenty-five acres. The Poles in these rural communities are of three classes, farm-laborers, renters, and independent farmers. Their economic progress follows two lines; those who settle on the land, immediately after their arrival in America, begin as

[1] The following paragraphs concerning Polish rural communities are based on field studies made by the Rev. Paul Fox in the summer of 1912.

farm-laborers, gradually develop into renters, and finally become independent farmers; a second class settle on the land after a number of years' residence and work in the city, and according to their accumulated savings begin as renters or buy farms at once. The Poles make efficient farmers. They understand intensive agriculture, and are industrious. They possess in extraordinary measure the qualities of application and endurance. They are thrifty and let little go to waste. Their progress, accordingly, is no matter of surprise. The New Englanders of the Connecticut Valley speak unhesitatingly in terms of highest praise of the industry, efficiency, thrift, and prosperity of the Poles; one after another of the best farms in the Connecticut Valley are passing into their hands.

Making the Land Pay. Near Flushing, Long Island, there is a Polish farmer who rents a fifty-acre truck farm. He employs about a dozen men and women at from ten to twelve dollars a week and free house-rent. The farm is well kept and efficiently managed. The renter is well-to-do and would have purchased the farm long ago, if it could be bought. A little further northeast there is a market garden, owned by a Polish family. It consists of only nine and a half acres, but every bit of it is under the most careful cultivation. Eight men and four women are employed. At a recent Christmas-tide the Polish farmer died, leaving a wife and eight children, the oldest a boy of fourteen and the youngest a little girl of two. The widow is carry-

POLISH GARDENERS ON LONG ISLAND, NEW YORK

Going to Market
Market Gardeners near Flushing
Polish Women on a Farm at Flushing

ing on the farm in a thoroughly businesslike and efficient manner. The house, hotbeds, and entire farm present a neat, attractive, and prosperous appearance. Near by is another Polish farmer, formerly a machinist in Brooklyn. He now owns a truck farm of twenty acres. A short distance away is still another prosperous Pole, who rents one hundred and fifteen acres, employs twelve regular monthly hands and six day laborers, two men and four women. During the nineteen years he has been on this farm he has saved up enough to purchase a farm in New Jersey, consisting of forty-eight acres and a fine house, worth $14,000. He has accumulated somewhat of a bank account besides. A Polish farmer in Sutherland in the Connecticut Valley owns a farm of thirty-seven acres and is reported to be worth $25,000. Twenty years ago he started at Sutherland with nothing.

Rural Social Life. On account of differences in language, customs, and temperament, and American sense of superiority, Polish sensitiveness, and characteristic independence, there is practically no social intercourse between the Poles and the Americans in these farming communities. The community life is divided into two independent groups with lines of social demarcation sharply and distinctly drawn. Each element finds its social life within its own group. The social life of the Poles consists of neighborly Sunday visits and occasional social gatherings in the homes of Polish neighbors, with music, dancing, and general merriment. Among the organ-

ized social agencies in the Polish rural communities of Long Island and the Connecticut Valley, the church stands alone, and that is not to be found in every community. Lodges or other fraternal or social organizations so ordinarily found in industrial communities are notably absent. Despite the independence of these two social groups, the feeling between the older and the more recent settlers is on the whole cordial. Each group respects the other and tries to be neighborly and helpful within certain limits.

Civic Life. In civic and political life the Poles in these communities are said to take small part. This is in a large measure due to causes already mentioned, and to the fact that their participation is not particularly sought for except when either the financial or partizan support of the Poles may be needed. Nevertheless, as the Poles advance economically and acquire property, and grow somewhat familiar with the English language and our institutions, they become naturalized and begin to participate in civic and political affairs. The percentage, however, of registered Polish-American citizens in the communities investigated is very small.

Getting an Education. For the Polish children educational facilities are here, as elsewhere, amply provided. In the larger communities on Long Island parochial schools are found alongside the public schools, and where there are parochial schools the Polish children are expected to attend

them. In the Connecticut Valley the absence of parochial schools is striking. A parochial school ordinarily accompanies a Polish Catholic church. But this does not seem to be the case in the Connecticut Valley, where the Polish children are sent to the public schools and enjoy the better schooling afforded the children of New England. In some places the proportion of Polish to American children is two to one. In Sutherland the Polish children make up two thirds of the enrollment in the public schools. The adult Polish immigrant of Long Island and the Connecticut Valley, so far as discovered, has limited educational opportunities. Little or nothing is being done by either the public schools or by any other agency in the direction of English for foreigners or of public lectures and entertainments. The adult population is largely left to work out its own educational salvation as best it can.

Religion. Roman Catholicism is the form of Christian belief and practise with which the national life of the Poles has been identified throughout their history. In this country the Polish immigrants tend to grow more liberal in every respect, religion not excepted. The religious sentiment and devotion of the faithful, however, find expression in the erection of churches. There is scarcely a center with any considerable number of Poles without a Polish Catholic church. In the western section of Long Island there are churches at Elmhurst, Jamaica, Floral Park; and at North-

ampton, Deerfield, and other points in the Connecticut Valley. There appears to be a sufficient number of Polish churches functioning a sacramentarian and formal religion. The local Protestant churches are doing little or nothing to minister directly to the spiritual and social needs of the Poles in these rural communities.

Formative Influences. While the Poles form a separate social group in these rural communities, with little social intercourse with the Americans, and while this separation is further accentuated by religious differences, it must not be inferred that the Poles of these rural districts are left uninfluenced by their new environment. Their life is being molded by three strong influences: the public school, exerting its influence upon the children and through the children upon the parents; the Protestant church, by its mere though silent presence in the community, its influence being plainly seen in the architecture and decorations of the newer Polish Catholic churches of the Connecticut Valley; and the general atmosphere of the American community life. So strong are these influences that one may easily discern their effect on the incoming Poles, in their dress, manners, work, home life, and even in their worship.

3. *In Camps and Congested City Centers*

Labor Camps. Camps in which immigrant workers are quartered may be divided into three groups:

those on public works; those in private industries, such as mines, quarries, camps, brickyards, and canneries; and the camps on transportation lines. Nearly all are characterized by their temporary or seasonal character. Not including the lumber camps of the Adirondacks, there are over six hundred such camps in New York state alone. Camps on public works were found to be devoid of Americanizing influences. In 106 camps investigated, with two exceptions there were no amusements or recreations other than the saloon, no educational influences, and no religious influences. This state of affairs is not only a commentary on the attitude of the employer, but of our American Christian communities. The canneries present a distinct problem. Some are located in the cities and towns, but usually outside. The same disregard for comfort and decency is found in overcrowding, taking of boarders, and restricted quarters for living. Although prohibited from working in the factories, little children. from four upward, work in the sheds. Children of school age leave the cities with their parents before the close of the school year and return two or three months late.

Human Side of Railroading. No severer indictment of an inhuman system could be found than in the first annual report of the new Bureau of Industries and Immigration in New York state concerning railway camps.[1] "Of all the wretched conditions in this great state to-day those in the

[1] New York State Department of Labor, 1912.

railroad camps surpass anything investigated by this Bureau. Nowhere else has been found such an absolute disregard for comfort, health, morality, and justice. The graft permitted by two great railroads through the padroni[1] is almost unbelievable." As illustrating the method of the padrone, this is the practise on one of the roads: Every charge made by the padrone is deducted by the railroad employers before the wages are paid, upon the sole statement of the padrone; $1 to $3 is deducted every two weeks for supplies, whether the men buy supplies or not. If the food is "rotten" or the men do not receive all they order, no refund or adjustment is ever made and the prices in this padrone's camps are higher than any similar place in the state. The company also deducts $1 per week for shack rent. Some of the camps are so filthy or vermin-ridden that the men have built huts outside or sleep out-of-doors. There are no sanitary provisions whatever for the men who have been faithful in the road's service for many years. The employment fee charged by this padrone is $1 to $3. No man can go to work for this road unless he gets a brass check from the padrone, and for this the road deducts the amount the padrone asks. The remedy for this intolerable situation in maintenance camps lies with the railroad.

In the Lumber Camps. Even the silent places of the great forests of the Northwest are not secluded

[1] A padrone (pl. padroni) is an Italian agent or contractor of labor who too frequently uses methods of exploitation.

IMMIGRANT CAMP LIFE

Children in Stoneco Quarry Camp, New York
A Railroad Construction Camp

Between seventy and eighty laborers were housed in these discarded freight cars. Beds were also arranged under the cars.

from the persistent search of the immigrant. Frank Higgins says the old-time lumber-jack is fast passing away. In a camp of a hundred men now there are two sleeping quarters, "the white man's camp" and "the foreigner's." In former days in northern Minnesota, Michigan, and Wisconsin, Americans, Canadians, and Swedes, the latter expert sawers, made up the force of a lumber camp. North of Deer River in Minnesota, several years ago, a number of Montenegrins came in. They blazed the trail. Year by year, the Finns, Greeks, Polaks, and other Slavic men are driving out the old type of lumber-jack. The new immigrants work in the ore mines of this region in the summer; with the winter, they turn to logging. The camps present new conditions. They are less sanitary. The new workers seem content to live in less wholesome quarters and the employers are not much concerned. The work of such missionaries as Higgins must also be readjusted to meet the new conditions. Mr. Higgins says when he holds a meeting in a camp ninety per cent. of the foreigners attend, and many join in the singing and listen attentively.

Return to the City. From the seasonable occupations in the outlying camps, the immigrant workers return in the winter to more densely congest the already overburdened city communities. In a restricted area in "the bottoms" of Kansas City there is a summer population of 2,000; with the winter, another thousand is added. The borough of Manhattan in New York City furnishes the most

congested immigrant communities in the world. These are not restricted to the picturesque lower east side where the Jews are congregated four thousand to a block. On the upper east side, stretching north from One Hundredth Street, there is a solid Italian community of 90,000. In two of its blocks, less than nine acres in area, there are eight thousand souls. It so happens that in one of these blocks there is a Protestant Italian church. A city of eight thousand in the central West would have a dozen churches, a city hall, a public park, a trolley system, a fire-department, and a daily newspaper.

In Little Italy. The tall tenements in this Italian colony rise five, six and seven stories high. In the last, thirty families live. In the same block Sicilians make their homes with North Italians, but the better status of the people from the North evidences itself in neater and cleaner apartments. Shops, stores, and saloons occupy the lower or basement floors. In the windows of the meat stores shoulders of veal are marked at twelve cents a pound; in front of the macaroni shops, under improvised shelters, long strings of the toothsome product are hung out to dry. The drug stores are models of neatness, and the druggists men of influence in the colony. Dr. Pontecorvo laughingly says that he never knew anything else but drugs, he was born in a drug store in Naples, has been in this country eleven years, and in the colony nine. In his window there are bottles of *D'Orzata,* his own preparation, a

syrup made of sweet and bitter almonds, for a refreshing and favorite summer drink. Along the curb are push-carts with succulent artichokes, asparagus, early melons, and tomatoes. There are round cheeses, weighing six or seven pounds, at twenty-four cents the pound. As we stop to wonder at a display of *dolceria*—candy and pastry—and to admire the little heart and diamond-shaped cakes, pink, green, brown, and blue, the genial proprietor insists that we enter and brings ice cream and a custard cake. He speaks little English, his wife practically none; his boy, well dressed and of gentle bearing, is attending high school—he will not make *dolceria.*

A Polyglot Community. Whiting, Indiana, seventeen miles southeast of Chicago, on the shores of Lake Michigan, furnishes a picturesque illustration of a polyglot immigrant community largely built up by a new industry. Its labor and capital are almost exclusively engaged in oil refining. It was first settled in 1850 by a few native and German families who formed a small village. These early settlers lived on the produce of the sandy ranges and by fishing and hunting. From year to year, the population was increased by German immigrants and in 1890 it numbered 200. In 1889 a petroleum refining company began the erection of an extensive refinery. A large number of Americans and Irish were brought from other parts of the country to build the plant. Practically the same laborers were placed in the operating departments. Following closely

upon this event, a general immigration to the community began, composed chiefly of Poles, Slovaks, Croatians, and Magyars. In 1895 a town charter was secured; by 1900 the population was about 4,000 and in 1903 a city charter was granted. The estimated population in 1909 was 7,000, 65 per cent. being foreign-born. This community, which could be duplicated again and again, presents a problem for American municipal government. And one must be profoundly interested in the type of democracy that it will evolve.

ESTIMATED POPULATION OF WHITING, INDIANA, 1909, BY RACE

RACE	No. of families	No. of individuals	RACE	No. of families	No. of individuals
Native white Americans	800	2,450	Foreign-born (continued):		
Foreign-born	1,037	4,550	Italian, North	3	25
			Lithuanian	30	100
Foreign-born:			Magyar	50	300
Bohemian	20	100	Polish	125	500
Croatian	100	500	Ruthenian	75	290
English	45	150	Slovak	250	1,300
Finnish	25	75	Slovenian	6	25
French	5	30	Swedish	26	130
German	75	400	Welsh	15	50
Hebrew	12	100			
Irish	175	475	TOTAL, foreign-born	1,037	4,550

Genesis of the Boarding-house. One of the most significant things in these congested immigrant communities is the large number of detached men, young men who are seeking their fortune or husbands who have preceded their families. Now the Immigration Commission discovered that the annual wage of foreign-born men in households was $455. This means that a man and his family would be

obliged to live on $1.25 a day, with one fourth spent for rent. On this average annual wage—and 43.5 per cent. made under $400—a man simply cannot support a family in decency in this country. Over three fourths of the families accordingly had to supplement their income in one way or another, by the earnings of the women or children, and by keeping boarders and lodgers. This presence of so large a number of detached men and the economic necessities of the families of the immigrants bring about the wide prevalence of the boarding system and the almost entire absence of a separate or independent family life.

Under the Shadow of the Packing Works. Toward the close of a winter's day the air was heavy with dampness and smoke. It fell like a gray pall over one's spirits. In the coffee-houses strong-limbed men bent over grimy pool tables, while stolid spectators stood looking on. For places of resort there was little laughter. Further on, my guide turned in at the door of a tenement and led the way down a long hall lit only by a single, flickering gas-jet. Without the ceremony of knocking, he pushed open a door and we discovered ourselves in the semidarkness of a large square room. From wall to wall a line was stretched and the air was fetid with the odor of dank, drying clothes. Some one struck a match and lit a gas-jet by the side-wall. By its aid, and with the last light of the day coming in through a single window, I took stock of this immigrant boarding-house. Six double

beds were ranged about the four sides of the room. Seated by the side of several of the beds slow-moving workingmen were removing their boots and changing their clothes. Ten men lived in this single room. On the bed under the spluttering gas-light was stretched the great and splendid frame of a Macedonian, the keeper of the boarding-house. He groaned with pain and his face wore a mute sort of curse, for that morning he had driven a pick through the tender ligaments of his foot. At the opposite side of the room, there was a movement under the blankets, when the dirty and tousled heads of two little girls peered fearfully above the covers; this sixth bed in the room belonged to them. On the next adjoining bed a woman was sitting. She wore a dark apron, and over her head a white handkerchief tied close down and about her stolid face, into which was written an indescribable loneliness and despair. She was the wife of the big Macedonian who was lying opposite groaning with pain. She swayed her body to and fro seeking to quiet, somewhat roughly at times, a little fretting, white and wizened baby. The baby was chewing at its hand desperately. It was hungry.

"**Thy Kingdom Come.**" One cannot spend any considerable time among the immigrant and industrial communities of this country without a sinking at the heart. Except in those limited cases where a new spirit is in possession, they present wastes of desolation blighting to human life and hope. The

conditions vary but little. To have seen the life of one industrial community is to have understood the whole. The same housing, tawdry, gray, dejecting. The same absence of sanitary provision. The same dissolute drinking-places. The same strain of toil upon the women. The same appeal of ill-nurtured child life. And one feels it all the more terribly when he realizes that this is so widely the accompaniment of our great, splendid, and daring industry, the source of the dazzling fortunes of America.

Who Is Responsible? For such conditions the immigrant cannot be held wholly responsible. One of the amazing things is the indifference of the Americans. With all the wealth of the material of the Immigration Commission before them, covering investigations in every section of the country, Professors Jenks and Lauck, who were associated in the Commission's work, wrote: "Probably the most significant feature of the entire situation is the almost complete ignorance and indifference of the native American population to the recent immigrant colonies and their condition. This attitude extends even to the native churches, and very few agencies have been established for the Americanization and assimilation of southern and eastern European wage-earners. Not only is a great field open for social and religious work, but vast possibilities are offered for patriotic service in improving serious conditions which confront a self-governing republic."

PERILS AND PROBLEMS

When I look back on the processes of history, when I survey the genesis of America, I see this written over every page: that the nations are renewed from the bottom, not from the top; that the genius which springs up from the ranks of unknown men is the genius which renews the youth and energy of the people. Everything I know about history, every bit of experience and observation that has contributed to my thought, has confirmed me in the conviction that the real wisdom of human life is compounded out of the experiences of ordinary men.—*Woodrow Wilson.*

Probably nothing else gives such cogency to the idea of reform as to think of what it means to children. We wish to know that all the children of the land are happily unfolding their minds and hearts at home, school, and play; and that there is a gradual induction into useful work, which also proceeds regularly and happily. This calls for better homes and neighborhoods, and the overcoming of conditions that degrade them; it implies better schools, the suppression of child labor, regular industrial education, wholesome and fairly paid work and reasonable security of position. While the child is not exactly better than the world, his possibilities make us feel that the world ought to be better for his sake.—*Charles Horton Cooley.*

IV

PERILS AND PROBLEMS

A Black-Hand Outrage. "A bomb hurled at a four-story tenement house in the Italian section of Williamsburg, shortly before daylight yesterday morning blew out the fronts of two buildings and threw the neighborhood into a panic. The bomb was made of stone, iron, and glass. It was hurled at the grocery store of Paul Monte on the ground floor of the tenement. The force of the explosion threw the tenants out of their beds, and they rushed to the street. Next door, the front of the shoe store of Gaspar Cacinato was blown out, and the residents of that building joined the crowd in the street. The police learned that Monte had received a letter a week ago threatening him with death, if he did not go to the Manhattan end of the Brooklyn Bridge and give $2,000 to a man who would approach him and say 'Tripoli.'"

"**The Immigration Peril.**" This story taken from a New York morning newspaper is unfortunately typical of too many similar items in our metropolitan dailies. Unfortunate not simply in the dastardly and lawless character of this black hand business in itself, but because the minds of a hundred thousand readers will be colored and their disposition confirmed to judge accordingly the Italian immigrants. There are three million Poles

in America, and by many an estimate of this persistent and prospering people is likely to be formed from some account of a drinking brawl in an anthracite mining camp. Through such incidents, given wide publicity, for they are a staple of "the news," even though they sustain no characteristic relation to a great body of honest, hard-working immigrants, we are led to see "the peril of the immigrant." And yet this does not discount the fact that there is a fair field for the thoughtful study and discussion of certain grave social and civic perils which confront our country, in the entrance and presence here of so large a new and unlike immigrant population, obliged to live and work under highly unsocial conditions.

1. *Perils at the Gate*

Setting the Standard. In addition to provisions directed toward the exclusion of aliens for economic reasons, as in case of contract laborers,[1] induced immigrants, and persons liable to become a public charge, the immigration law contemplates the exclusion from the country of those who do not attain a certain physical, mental, and moral standard. Friends of the immigrant are rightly making a good deal of capital out of the finding of the Immigration Commission, "that the new immigration has for the most part been carefully regulated so far as health and likelihood of pauperism are concerned, and,

[1] Contract laborers are aliens contracting their labor before entering the country where the labor is to be performed.

although drawn from classes low in the economic scale, the new immigrants as a rule are the strongest, the most enterprising, and the best of their class.'' While our immigration in the large may so be viewed with a certain confidence, the terrorism which a few black handers can create in a city Italian community, the blighting of innocent life which a small number of the viciously immoral may inflict, or the swiftness with which some dread contagion may stalk through a congested tenement district is sufficient reason for a strong, supporting body of public opinion favorable to a rigid enforcement of our immigration laws.

Under Strain. First among the physical disqualifications are loathsome and dangerous contagious diseases, and tuberculosis; the mental test has been made to exclude such persons as the insane, idiotic, the imbecile, and the feeble-minded. The moral test is intended to sift from among the immigrants anarchists, those who have been guilty of crimes, and those who are immoral in the sexual sense. When, now, it is recalled that in an ordinary year between six and seven hundred thousand aliens enter at Ellis Island alone, and that on a busy day between five and six thousand are required to be examined, it is clear enough that we face a peril at the gateway. To be sure the responsibility is distributed, in the first place by penalizing the steamship companies $100 for bringing to a port an alien inflicted with certain physical and mental defects. In a year over two hundred such fines have

been imposed, but the deterrent influence far exceeds this showing. Again, the severe exactions of labor in this country operate as a process of natural selection. None the less, the peril remains, because of the difficulty especially of detecting the criminal, immoral, and mentally defective.

The Toll of Vigilance. That the inspection at our ports of entry aims to be discriminating is indicated in the table showing the number debarred in a year, twenty-two columns being tabulated in the official report. Of the total number rejected just a third, 5,427, were excluded as physically, mentally, or morally below the standard. Over 8,000, a little more than half the number, were debarred as likely to become public charges. Of the more than eight hundred thousand who sought admission, only two out of every hundred were turned back.

ALIENS DEBARRED, YEAR ENDING June 30, 1912

1.	Paupers, or likely to become public charges	8,160
2.	Surgeon's certificate of defect mentally or physically which may affect alien's ability to earn a living	2,288
3.	Loathsome or dangerous contagious diseases	1,733
4.	Contract laborers	1,333
5.	Criminal	592
6.	Prostitutes and females coming for immoral purposes (263), and procurers or those attempting to bring in women for immoral purposes (192)	455
7.	Under 16 years of age unaccompanied by parent	395
8.	Under provisions of the Chinese exclusion act	350
	All others for thirteen reasons	751
	Total aliens debarred	16,057
	Deported after entry	2,456
		18,513

(Total Immigration for the year, 838,172.)

The Elusive Criminal. If it is difficult always to detect the physically or mentally unfit, far more difficult is it to overreach the criminal. It has been too easy for him to come in and, having entered, to remain. Careful opinion favors more adequate provision for the exclusion and deportation of the criminal classes. As indicating what any hour may develop at the gate, in a single day three murderers were detected and subsequently deported. They were a Roumanian, a Pole, and a Greek. All had served jail sentences abroad. The Greek had been sentenced to twenty years but was pardoned after five years and ordered to leave for foreign parts. This Greek was not only a murderer but had also served three terms for larceny. There are three classes of criminal immigrants who succeed in entering the United States: those who have been actually convicted abroad and have served out their sentences; those who are known to have committed crime, but have evaded arrest; those regarded at home as dangerous or suspicious persons and who are kept under observation by the police. Our immigration laws have provided for the exclusion of the first class only.[1]

Fraud. Even if the government could always have the exact facts before it, the execution of the immigration law would still present difficulties. In practise many immigrants as well as a number of agencies in and out of the United States seek to

[1] Act of February 20, 1907, as amended in sections 2 and 3 by the act of Congress approved March 26, 1910.

prevent the government from learning the facts. Salvatore Rizzo, aged 56, arrived with six children on the steamship *Principe di Piemonte,* June 8, 1912. The youngest child was found to have a scrofulous infection and chronic inflammation of cervical glands, and another to be in frail physical condition. All were held for special investigation. They had only $15. But the wife and mother had arrived in the United States a year before. Questioned as to how she secured entrance, it was learned that she claimed to be going to her husband, and a man had actually appeared at Ellis Island and represented himself as such. She further swore that she had been in the United States four years and owned a shop, both of which statements were false. Rizzo and his five younger children were deported.

Difficulties Faced. The landing of ineligible immigrants is sought through the submission of offers of employment not of a bona fide character. Funds deposited for the alleged unconditional use of immigrants are found to have been taken away from them the moment they landed. Families are separated in Europe, the eligible members being sent forward first and the ineligible ones later, when a plea is made that the latter should be admitted, so that the family may be together. There are many ramifications to the business of bringing immigrants to the United States, and especially do those of a low order of mentality and with poor standards of living furnish rich sources of revenue to a variety of persons. Many agencies are arrayed against the

government in its endeavor strictly to enforce the immigration law, while there are but few outside of the service to which it can look for help.[1]

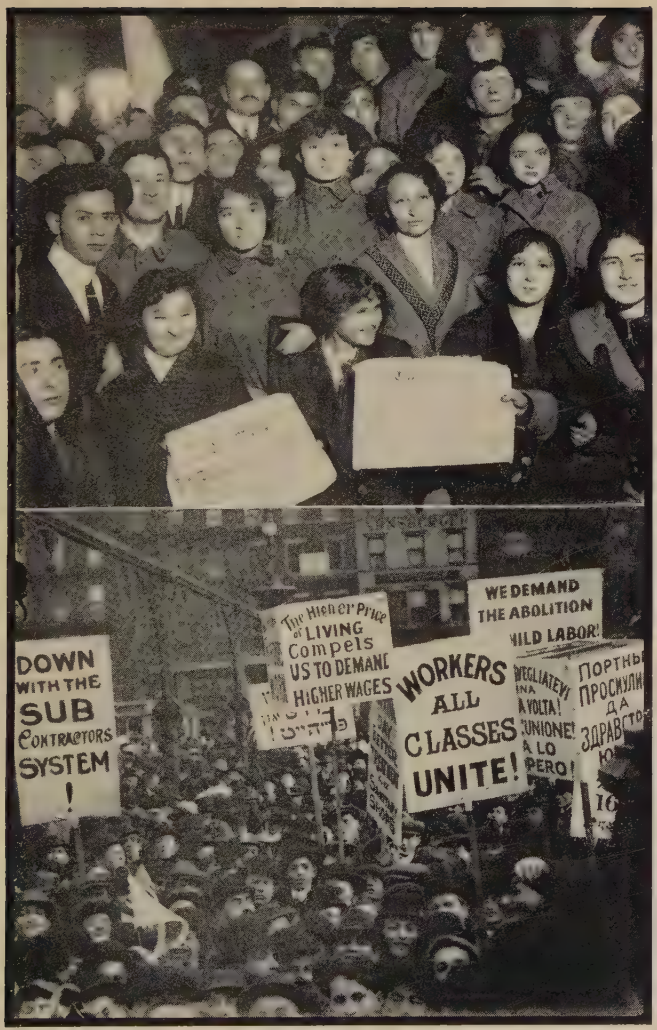
2. *Perils of the New Environment*

To Be Reckoned With. From the perils at the gate it is not a far cry to the perils of the new environment. The warmest friend of the immigrant cannot close his eyes to desperate situations in many of our immigrant communities. A Chicago Italian colony, said to be the most provincial, the least influenced by American customs and habits of thought of any Italian colony in the United States, within walking distance of the down-town business section and the ultra fashionable North Shore Drive, had eight black hand outrages in six months and no fewer than eight murders. In more than one industrial community pay-day is marked by drunken revelries. Nothing is more distressing than the increasing number of young foreign girls who solicit on the street, the largest number among the foreign-born coming before the Night Court of New York being Jewish women. Tuberculosis wreaks its worst ravages in the tenement homes of the immigrants, which in turn become centers and sources of contagion. No one can spend any length of time in a typical industrial and immigrant community with-

[1] Report of Commissioner Williams, Ellis Island, June 30, 1912, in the Annual Report of the Commissioner General of Immigration, Washington, D. C.

out a profound sense of disquietude. Too often our heralded civilization is seen at its breaking point. Such conditions may not be glossed over by the warmth of a Christian sympathy. They must be frankly faced as constituting a peril to our American life. But it will be less easy here to distribute the blame.

The Case of the Insane. The New York State Hospital Commission charges the immigrant with being largely responsible for the appalling increase in the number of the dependent insane in the state, an increase which is entailing a severe financial burden. According to the commission, the foreign-born insane in New York state hospitals numbered 32,658 or 42 per cent., while but 30 per cent. of the state's population is foreign-born. The rate of insanity among the foreign-born of New York City is 2.48 times that of the native born. Allowing that the comparison is not an entirely equable one, since among the immigrants there are fewer children under fifteen, who contribute practically nothing to the insane population, the fact still remains that the insanity rate among our foreign-born is more than twice that among our native-born. But is this higher rate of insanity to be traced simply to the previous history of the immigrant? Do the crowded cities in which he so largely makes his home, the sharpened struggle for existence, the inadequate wage, with its attendant limitations on housing, food, recreation, sustain no relation to the mental break-down of the immigrant? How much


DOWN WITH THE SUB CONTRACTORS SYSTEM !
The Higher Price of LIVING Compels US TO DEMAND HIGHER WAGES
WORKERS ALL CLASSES UNITE!
WE DEMAND THE ABOLITION
ПОРТНЫ ПРОСНУЛИ ДА ЗДРАВСТВ

Photograph by Underwood & Underwood, N. Y.

THE WORKERS

Striking Jewish and Italian Garment Workers, New York. Socialist Newspapers are Displayed in the Upper Picture

insanity is due to his heritage? How much to the new environment?

The Case of the Criminal. When four gunmen were convicted as accomplices in the murder of one Herman Rosenthal, a common gambler in New York, since it happened that three of the four were Jews and a fourth an Italian, there was a hue and cry that the foreigners of the city were developing a new criminal element. Even the mayor of the city shared in this outcry. But it was at once pointed out that these young men, while of foreign parentage, were born in this country and had attended the public schools of New York. Unfortunately and desperately criminal as they were, where was the blame? In their parentage, their bringing up, or in the influence of their environment? During a strike of sixteen thousand young Jewish and Italian girls, workers in the white-goods industry, when the strike was long drawn out in the midst of the winter and many of the girls began to suffer for proper subsistence, the greatest vigilance had to be used by their leaders and friends to protect them from white slavers. In the event of one of these younger girls giving herself to shame, rather than to starvation, upon whom would the responsibility rest?[1]

[1] Space does not permit a discussion of the immigrant in relation to crime. The Immigration Commission reported: "It is impossible, from existing data, to determine whether the immigrant population in this country is relatively more or less criminal than the native-born population. Statistics show that the proportion of convictions for crimes according to the

Case of the Subnormal. There is a class of persons described by Dr. Edward T. Devine as subnormal; not the abnormal; not the degenerate, though in need of regeneration; not the defective and criminal; but the subnormal, who play a losing game because they do not have a square deal and have not the exceptional shrewdness and power of assertion to discover and correct the injustice from which they suffer. They are not defective in average intelligence, they are not inherently incapable, but they are nevertheless leading subnormal lives. They appear in the rôle of social debtors, along with the groups who must be carried by others, rather than in that of citizens in full standing of the industrial and social community. The deficiency in their income takes the form of actual privation of comforts and necessaries of life, and such overcrowding and underfeeding and lack of recreation must eventually tell on the health and character of the present and future generations. As such subnormal classes are found among the recent immigrant workers, especially those of the second generation, here again a peril must be frankly faced.

Touching the Nerve. But let Dr. Devine state

population is greater among the foreign-born than among the native-born. It must be remembered, however, that the proportion of persons of what may be termed the criminal age is greater among the foreign-born than among natives, and when due allowance is made for this fact it appears that criminality, judged by convictions, is about equally prevalent in each class.'' Abst. Im. Com., Vol. I, p. 33. See also Peter Roberts, *The New Immigration*, Ch. XVI.

the case of the subnormal, and we shall be helped in distributing the responsibility. "No doubt there are some extraordinarily strong, tough natures who can outlive parental neglect, congestion of population, dirty milk, indigestible food, uncleaned streets, with the resulting contaminated atmosphere, the prevalence of infectious diseases, a mechanical and superficial educational system, multiplied temptations to break the laws and ordinances regarding the use of the streets for lack of other playground. None of these things is necessarily fatal in a given case. Put them all together, however, and we are absolutely assured of a race of subnormal youth. Let them be followed by employment in dead-end occupations in which there are no educational elements, no serious motives to progress and application, and we make assurance doubly sure that we shall have subnormal adult workers. Add a twelve-hour day, and a seven-day week, irregular casual employment, substandard wages, speeding processes which have no regard to human capacities or nervous strains for which the human system is unprepared, indecent housing, insanitary conditions both in home and factory, and we have an explanation amply adequate to account for subnormal wage-earners without resorting to the theory of deficiencies in their ancestry or their race."[1]

The Real Issue. Is the recent immigrant worker an undesirable element in our American life? That,

[1] Edward T. Devine, *The Family and Social Work*, 122.

bluntly, is the question which emerges when we discuss the immigrant peril. We try to answer it by reckoning up the heritage he brings with him, so often a heritage of illiteracy, of superstition, of crudity; we measure his physical heritage, and find many coming feeble and diseased; we learn of criminals, who by cunning outwit the vigilance of our inspectors. Then we bear in on our squalid immigrant quarters in the slums of our industrial towns; they are not a fit place, it is said, for women to pass through. We hear the riotous drinkers at the common bars; our hearts sadden with the sight of ill-clad, dirty, neglected little children roaming the desolate streets; we peer in at the doors of houses, filthy and overcrowded. It is true we are describing conditions at their worst, but there is such a worst. It is all sickening, a blot in our American community life. We pass judgment, and say these foreigners have brought this upon us. But once again, and in the light of all that we have set down in these last pages, we must ask how much of this sordid life is due to the immigrant's heritage, how much to his new environment? In the case of the insane, in the case of the criminal, in the case of those social debtors leading their subnormal lives, is it not clear that any fair judgment on the immigrant in America must take account of the conditions under which he is obliged to live and labor?

On the Margin. In his moral and spiritual interpretation of the economic doctrine of the marginal

man, that last man employed in the factory who determines the scale of wages from the bottom up, Dr. Warren H. Wilson directs our sympathy and service to the marginal people, the people on the edge of society, who must struggle to maintain themselves in it,—the children and youth, the workingman, the tenant farmer, the immigrant, and, in general the poor and sick, the friendless and harassed, to serve whom is to render a service to the whole community.[1] So we may press the margin to the very fringe and come to the child of the immigrant in its tenement home, in the last analysis, the little determiner of the scale of wages, "the little ones" in whose life are the issues of the kingdom of God and the rise or fall of a Christian civilization.

Roses Red and Violets Blue. Climb the four flights of dirty, ill-smelling stairs, and discover the Rapallo family making violets in their "fifth floor front" on Macdougal Street. In the front room, where the folding beds are pushed out of the way, you will see a large table, heaped with wire, green tape, green leaves, and purple petals. Mrs. Rapallo, a woman of thirty, of the striking South Italian type, and her five eldest children are gathered closely around the table, working on the flowers, while two babies play with finished bunches of violets on the floor. The mother and the two older children, Michael, a boy of fourteen, and Maria, a girl of twelve, are fitting the petals to the stems

[1] Warren H. Wilson, *The Church of the Open Country*, 156.

with a bit of paste from a glass, with a deft turn of the finger. Pietro and Camilla, the younger children, are winding the stems with green tape; while Antoinette, an undersized child of nine, under the mother's direction makes the flowers and leaves into a "corsage boquet." It will sell in the shops for about a dollar and a half. The eternally busy fingers of Mrs. Rapallo will not stop, as she answers your inevitable question: "We get fifteen cents a bunch for a disa kind of flower. We maka five bunch a day." And she stoops down to snatch a bunch of violets from the baby on the floor, whose little lips are purple with the dye.

Flowers, Feathers, and Pants. The artificial flower industry is one of the largest of the seasonal trades in New York. Practically three fourths of all the artificial flowers made in the United States are made by the deft fingers of the Italians in the Italian colonies south of Fourteenth Street. In almost every house, one might say on every floor of the tall tenements, whole families of Italians, from children of three and four years of age to feeble old men and women, make the flowers which in the soft breezes of summer may grace some wide, waving picture hat. The season lasts from January to June. The cutting and dyeing of the various parts of the flowers and part of the making are done in the factories. On the upper east side of New York flowers give way to willow plumes. Piece by piece the "flues" or filmy strands of ostrich feathers are tied together. And again on the lower east side,

where large families live and work on the narrow edge of starvation, in small, dark, three-roomed apartments, in the midst of tuberculosis and other diseases, the garment finishers pull bastings,—the task of the babies,—sew on buttons, put in linings, sew in sleeves, and blind-stitch the bottoms of "pants." For the united work of a family they receive from sixty to seventy cents a day. Corset covers, tassels for dance and souvenir cards, embroidery and lace, fancy neckwear, Dutch collars, maline bows, "human hair," all are yours from the little hands of the tenement workers, if you but pay, pay, pay!

Cost to the Child. While child labor does not exist in all home-work trades, the child always suffers and becomes part of the situation. Children are always used to carry the goods between the home and the factory. Again, while the mother is busy manufacturing, the little ones must take care of the neglected home. Girls nine and ten do the family washing, while still smaller ones help prepare the food, wash dishes, and often have full care of helpless babies. Children of all ages take active part in the work. In 131 families making artificial flowers, sixty per cent. of the workers were children between the ages of one and ten years. Irregular attendance is proverbial among the children of school age in the home-work group, and that they sleep at their desks is no uncommon complaint of the teachers. Another serious menace of home-work is its reduction of the father's responsibility. The

diligence of the family allows him to serenely view the dull season in his own industry. "Sometimes I make $9, sometimes $10, a week on the railroad, sometimes nottin," was the complaisant statement of a father, seated in a comfortable rocker, while his five and ten-year-old girls, with their mother, picked the meats from forty pounds of nuts per day.

Living Pictures. Consider these pictures taken at random. Study them from the point of view of the peril of the new environment. See in them the little ones on the fringe of society where they have such a precarious hold. The first is that of an Italian family picking nuts in their dirty tenement kitchen. The mother is suffering with a sore throat. The three-year-old child is generally neglected, with the home. Genevieve, six, and Tessie, eight, help pick the nuts after school hours, usually until eight o'clock at night. All together, with the mother, average $3 a week. The father, who has been in this country seventeen years, is a dock laborer out of work. He earns $1.75 a day when working. There are five children, one and a half to twelve years old. Then look on this. Michaelina is now thirteen, but has been working since she was ten years old. She makes lace after school from three o'clock until nine or ten at night. The work is brought to the room, and neither mother nor child knows from whence it comes. Both are illiterate, and the ignorance of the mother is especially shown in the fact that the lace collar she is making

CHILDREN OF THE CITY STREETS

Syrian Children, New York

A Group of Coming Citizens in Milwaukee's "Little Italy"

will bring her $1.25. It will take seventy hours to finish it. Michaelina, she said, is so little, "Because she maka de lace so much."

Child Workers in the Tenements. So here is the process of the making of that subnormal class, here the testing out of the heart and purpose of an American democracy. The marginal person is uncovered in these serious, sober little marginal men and women of the tenements. "The employment of children in tenement homes is one of the most subtle forms of child labor and one of the most serious in its effects upon society. Despite the utmost vigilance, the employment of children from five to ten years of age for excessive hours, under the direction of their own parents, is not uncommon in communities that would not tolerate the employment of children in factories or stores under fourteen years of age. The evil exists not only in New York, but in Philadelphia, Rochester, Baltimore, Chicago, and other cities, and, in addition to its menace to the education and development of children, public health is endangered by the use of goods manufactured or finished in germ-laden tenement rooms."[1] From the child workers of the tenements we turn to the strong men of the mines.

Preparing the Dynamite. Fayette County in the southwest corner of Pennsylvania is at the heart of the greatest bituminous coal and coke region in the world. In years gone by the Indians hunted

[1] Owen R. Lovejoy, *Child Workers in the Tenements* (National Child Labor Committee).

over its rolling hills; then came the stalwart Scotch-Irish settlers who farmed the land; then came the opening of the coal mines and the building of the long rows of coke ovens; with the coke ovens came the cheap immigrant labor out of the south and east of Europe. Fayette County produces thirty millions of tons of coal in a year; it has a population of 167,000; its foreign-born number 48,000; it has 17 distilleries, which made in a year 50,000 barrels of whiskey; it has 9 breweries, which brewed 130,000 barrels of beer. At the long bars of the saloons, which line the main street of its county-seat, you may count from a hundred to a hundred and thirty men at a time. In the first six months of the year 1912 there were 700 commitments to the Fayette County jail. More than half could neither read nor write. More than half were foreigners. Thus in a fair and prosperous corner of a great commonwealth a new civilization is being reared. When a patriotic citizen of Hazleton in the hard coal region asked Dr. Steiner, "What will these foreigners do to America when they get the power?" he answered, "They will help save it, or they will aid you in destroying it. It is very much in your own power whether they shall be 'leaven' or 'dynamite.'"

Cost to the Coke Workers. In Washington County, adjoining Fayette County, the owner of two fuel plants was impressed by the demoralization and the economic waste both to employees and employer occasioned by the brutal drinking in the

region. The two towns had respectively a population of 2,500 and 1,500, with about two thousand employees in the two plants. Tap-room licenses were secured by the company and two tap-rooms opened after the English ale-house plan. No whiskey was sold, and beer was sold only in bottles to be drunk on the premises. No beer was sold to any one showing signs of intoxication. As the tap-rooms were thus operated by the company it was possible to keep an accurate account of receipts. In a single year the sales of bottled beer at the tap-rooms in the two coke towns amounted to $150,000. In addition, a matter over which the company had no control, beer was delivered in kegs and bottles by the brewers' agents through the towns, conservatively estimated at $300,000 a year. On this basis, it was figured that the drink bill of Washington County, a county that in many respects has stood for the best life of the commonwealth, amounted to $5,000,000 a year. The annual budget of Columbia University, by way of comparison, is three millions and a half.

So Fares the Immigrant. When the greatest steel corporation in the world built Gary on the bare sand-dunes of Lake Michigan a few years ago, and with the expenditure of $80,000,000 created as it were, over night, that wonderful center for the manufacture of steel, it sought by a policy of close restriction in the deeds of sale of the property it had quietly acquired to protect the business and better residence section. It prevented speculation

in the lots disposed of; in many ways it aimed to conserve a fair and favorable community life; among other specifications for the common good it placed a ban on the saloon, so that there are but two saloons in the heart of the city, controlled through the restrictions upon the land. But the great steel corporation took no anxious thought for its vast army of cheap, immigrant labor. The foreigners were obliged to seek their homes in south Gary outside the company's restricted property. It was the best they could afford. Walking south along Broadway at the corner of Ninth Street one is confronted by a solid block of saloons. It is the first block outside the restricted area. In April, 1911, there were 238 saloons to about 21,000 population. When the licenses rose from $375 to $725 each, many of the saloons in the foreign quarter were driven out of business. But a fair measure remain. Two years later the proportion was 198 saloons to about 30,000 people, or one to every 151.[1] So fares the immigrant, and so do the forces of industry, the liquor traffic, an exploitable foreign life, and an unawakened Christian conscience unwittingly conspire in creating these whirlpools at the heart of America.

[1] A typical working people's ward in Chicago has 304 saloons to a population of 70,000, one to every 231 persons. See Graham R. Taylor, "Satellite Cities: Gary," *Survey*, March 1, 1913.

3. *Problems*

None the Less. "Stop calling the immigrant a problem. How would you like somebody to call you a problem?" We can easily understand the wholesome sympathy that prompts this utterance. No one cares to see in a fellow human being a "problem." In the terms, however, of an American Christian democracy, striving to equip itself for the widest service of the world, the immigrant and industrial communities of this country present their problems and their perils, calling, not alone for careful, painstaking study, but for profoundest searching of heart.

A Foreign Policy Justified. The perils at the gate, the approach of the unfit and their evasive entrance, are perils to be met by carefully enacted, well supported, and efficiently administered legislation on the part of the Federal government. In the first place, such legislation assumes that the nations of Europe are responsible for the care of their own dependents, defectives, and criminals, while our doors are ever kept open to those who suffer persecution. In the second place, a reasonably restrictive immigration law is justified for the time being, "where the civilization excluded is of a markedly different type, and where in consequence, it would be practically certain to depress the standard of living for the working classes. The progress of the race is so intimately connected with

a rising standard of living that a nation which has succeeded in appreciably pushing up that standard for its least favored classes has both the right and the duty to preserve this raised standard, not only for its own sake, but also for the sake of the world civilization."[1] This matter dealing with the admission and exclusion of the immigrant is embraced in our foreign policy.

A Needed Domestic Policy. Once arrived in this country, the immigrants are strangers and must find a home; "They are unemployed and must find work; they are ignorant and of great faith in the new country and must find protection; they do not know our language, which is essential to industrial progress; there are children to enter our schools and women entitled to rights and privileges as yet unknown to them; when savings begin, safe depositories must be found; because the families of many immigrants are still in the home country, savings must be shared and a safe means of communication found."[2] Here is a whole range of interests vital not alone to the immigrant but to us in this country. At these very points of his first need the immigrant is often exploited. Our attitude in such concerns as protection, fair industrial opportunity, distribution, education, and equal protection under the law, all related to the processes of assimilation, constitute our domestic policy. There is a wide

[1] Henry Churchill King, *The Moral and Religious Challenge of Our Times*, 35.

[2] Frances A. Kellor, "Needed—A Domestic Immigration Policy," *North American Review*, April, 1911.

field here for careful investigation, sympathetic study, and well-directed public effort. In developing such a policy certain things are within federal control and others within state jurisdiction. It will be in the interest of efficiency if our states adopt a uniform body of laws respecting banks, notaries public, immigrant boarding-houses, steamship ticket agents, labor camps, and employment, and thus afford the immigrant much needed protection.

Nursery of a New America. From another point of view the problems of the immigrant are discovered in the family and the neighborhood or community. Here is "the nursery of human nature." Here the ideals and social nature of the individual are formed. "In our cities the crowded tenements and the general economic and social confusion have sorely wounded the family and the neighborhood, but it is remarkable, in view of these conditions, what vitality they show; and there is nothing upon which the conscience of the time is more determined than upon restoring them to health." All our studies thus far, from one angle or another, have revealed the imminent peril of the immigrant's home and family life, the waste of child life, and the desolate, dispiriting, and dejecting character of the city and industrial communities in which too often he makes his start in America. There can be no regeneration of the immigrant that does not take account of his family and of the community in which he lives.

Wages Again. Pass in and out of 14,000 immi-

grant households at the great centers of American mining and manufacture; take the thrifty men of the North along with the illiterate peasants of the South; count up the earnings of every member, father, mother, immigrant children, for this is the order of going; strike the average; then contemplate a family income of a trifle more than $700 a year. Among the Poles, Slovaks, and Italians see that average family income shrinking to less than $600 a year, and you have put your finger on the nerve of the immigrant problem. With all the powers of your quickened imagination construct an American home out of an annual income of $600 in a city center where the cost of living rises with each succeeding year. Low, irregular, uncertain wages, earned at the cost of excessive hours, exhausting application, mind-destroying monotony, separation from family and deprivation of normal home life or other unfavorable conditions, and where is the outlet for the free, untrammeled play of the God-given forces of immigrant life?

Human Cost. So in the end this crude, powerful man with a pack on his back focuses the social problem of America,—this last man in, this man on the margin, on the very fringe of society with his precarious hold, and yet an integral part of our vast industrial order. No friend of the Christ, no true American, can look on this man, nor upon his child, without deep searchings of heart. Thus President Wilson was moved, as he spoke in his inaugural address: "We have been proud of our

industrial achievements, but we have not hitherto stopped thoughtfully enough to count the human cost, the cost of lives snuffed out, of energies overtaxed and broken, the fearful physical and spiritual cost to the men and women and children upon whom the dead weight and burden of it all has fallen pitilessly the years through. The groans and agony of it all has not reached our ears, the solemn, moving undertone of our lives, coming up out of the mines and factories and out of every home where the struggle has its intimate and familiar seat."

A Condition, Not a Theory. If President Cleveland's aphorism was ever in point it was never more so than when applied to the problem of our recent immigration. "It is a condition, not a theory, that confronts us." However the debate may range, however important and vital the question of some further restriction may be, there are indisputable conditions confronting Christian America to-day, which may well challenge the supreme devotion of this generation. The immigrant has arrived. He has come to stay. Resident within him and his home are latent forces of life. One way or another they are going to find expression. And the supreme question before us now is, will we aid in liberating, directing, and conserving these forces to highly purposeful ends, or stand by and see, mayhap, the anarchy of irresponsible and misdirected life?

NEW CIVIC SERVICE

Up from the soil, up from the silent bosom of the earth, rise the currents of life and energy. Up from the common soil, up from the quiet heart of the people, rise joyously to-day streams of hope and determination bound to renew the face of the earth in glory.—*Woodrow Wilson.*

Let any one think over the list of his acquaintances, the young couples, professional people, who live in the suburbs; the solid middle-aged people who have a town house and a country house; their son, back from the technical school, who has views about civics and about sports; their daughter, who has left college and is beginning to find society a bore, or else who never went to college but came out early and so is growing restless and dissatisfied. They have their charities and their clubs and their "interests," but are they not for the most part hopelessly cut off from real contact with their fellows and with the main stream of our natural life?—*Mary E. Richmond.*

Public education should train efficient citizens, men and women who recognize and appreciate the common interests of our democratic society and are able to promote their progressive development. Public education should strive to render each pupil economically intelligent and efficient. It should direct each pupil's attention to a vocation to which he may reasonably aspire.—*Paul H. Hanus.*

V

NEW CIVIC SERVICE

An Ephebic Oath. When the degrees of Bachelor of Arts and Bachelor of Science had been conferred on the seventy-seven graduates of the College of the City of New York at a recent commencement, all the men of the class took an ephebic oath. It was similar to the oath taken in Athens by the Athenian youth when entering citizenship. In lieu of the arms which were presented to the Athenian, the modern City College graduate received the arms of the city, woven in blue and gold on a white field in the form of a chevron, which was pinned to each graduate's sleeve. This is the oath solemnly taken by the class:

"We, men of the class of February, 1913, to-day receiving the arms of the city as a symbol of her faith in us, take this oath of devotion to her: We will never bring disgrace to these arms by an act of dishonesty or cowardice. We will never desert our suffering comrades in the ranks. We will fight for the ideals and sacred things of the city, both alone and with many. We will revere and obey the city's laws and do our best to incite a like respect and reverence in those about us who are prone to set them at naught. We will strive ever to do our whole duty as citizens, and thus in all these ways to transmit this city not only not less but greater, better, and more beautiful than it was transmitted to us."

A Civic Ideal. Now a striking thing about this class was the fact that, of the seventy-seven grad-

uates, the large majority were young Jews. A number were foreign-born. Many others came from the homes of recent immigrants. It was a prophetic mind that conceived this oath of allegiance to the city that had opened up to these youths the avenues of culture and of training for civic usefulness. In its suggestion it extends far and beyond this occasion. It sets before us a goal for the new civic and philanthropic endeavor of America in relation to our recent immigrant population. To liberate the latent forces of life resident in the minds and hearts of the immigrant workers, and to lead them and their children to such a declaration of faith and loyalty, is an inspiring task: *"We will strive ever to do our whole duty as citizens, and thus in all these ways to transmit this country not only not less but greater, better, and more beautiful than it was transmitted to us."*

Route of the Immigrant. Accompanying the first annual report of the Bureau of Industries and Immigration of the New York State Department of Labor, is a long and intricate looking chart, with many ramifications from a central or main line, beginning at a point marked "Ellis Island." It is entitled "The Route of the Immigrant." The chart outlines the various problems of the immigrant as he enters our country and seeks to accommodate himself to his new environment. At Ellis Island he has to reckon with the handicaps of the alien, lack of English, rural experience, unfamiliar police system, foreign money, delay and failure of friends to

meet him, no definite work, no sure lodging. Beyond this, there are certain junctures with wide ramifying needs embraced under such matters as transportation, distribution of labor, social and economic conditions, and finally the trials of the unfortunate social charges, the dependents, delinquents, and defectives. Now there are one hundred and fifty different specifications of situations in which the immigrant may find himself as he thus sets out upon his route through the new world. They vary from his first costly experience with a cabman at the barge office to the tragic loss of his savings through a fraudulent land company. They make an eloquent plea for his protection and education.

1. *Protection*

First Impressions. Share now the experience of an Italian immigrant on the first hour of his arrival in the promised land. Arrived with his son in Brooklyn he was on his way to Milwaukee. In his fear and suspicion he refused the services of the "Immigrant Guide and Transfer" which has been established for the help of just his sort. On the dock he was taken into the toils of a hackman, whose charge was $3 for driving him to the Liberty Street Ferry. Two other immigrants were taken in the hack and all were charged the same price, making $9 for the trip. At the ferry an expressman explained to the Italian immigrant that he should return to Ellis Island to exchange his order on the

steamship company for a railroad ticket. The expressman took him in his wagon from Liberty Street to the Battery, a short drive, and charged him $3. Whereupon he was misdirected by a policeman and sent to the Grand Central Station. From this point he was taken to the Battery a second time by a colored porter, who charged him $1 for his services and 15 cents car-fare. Here an investigator found him, too late in the afternoon to go to Ellis Island to exchange his order, and he was obliged to remain over night in New York, the whole transaction having cost him over $8. The case of this poor Italian illustrates the operations of exploiters preying upon immigrants at the ports of entry, at docks and railroad terminals. It gives some encouragement, however, to add to this story, that the expressman was haled before the Commissioner of Licenses on the following morning, who ruled that he had no right to transfer passengers, ordered the refund of the $3, and stated that the man's license would be revoked if another similar complaint was received.

Buying a Sand Pile. In a somewhat different range and among the immigrant's later experiences, there is no form of exploitation more hurtful to the agricultural interests or bona fide distribution schemes than the colossal frauds practised by land companies, ready to sell the immigrant a pond, a sand pit, or a jungle for a home or a farm. Naturally the desire of the immigrant turns to a home or land for a home, and his first savings often go

into such investment. But once deceived or defrauded, he is reluctant to venture a second experience. This also accounts in some measure for the investments of the immigrants in their home country. The methods employed by the land sharks are resourceful and varied. Circulars printed in various languages scattered broadcast describe the attractive village, that it has over a thousand inhabitants, public schools, churches, stores, and a great number of houses; that the soil is rich. In the spring excursion parties are arranged. Agents meet the immigrants and talk with them in their own language. A desirable piece of property is shown and the information given that the remainder of the property is similar to the parcel investigated. If a sale is made, so much money is demanded down, the rest to be paid in monthly installments. Sometimes the property may have some value; more often it is worthless. In one case, where an exchange was made, the victim was persuaded to part with property worth several thousand dollars and received in return a deed for a worthless sand heap.

Pay Your Money and Take Your Choice. In a peculiar way the immigrant gets in difficulty in any matter involving legal advice. When he comes to this country he leaves many things to be later attended to in his own country, the settling of his debts, property, and other legal affairs; communication with government officials and his family. In case of illness or death there are matters to be ad-

justed to the satisfaction of his relatives abroad. So there have sprung up various classes of persons who claim to be in a position to attend to these matters,—notaries public, collection agents, advocates and information bureaus,—whichever appeals most to the nationality involved. With the Italians, it is the notary; with the Hungarians and Slavs, the collection agency; with the Greeks and Syrians and Oriental races, the information bureau; while the "advocate" reaches them all. It happens frequently that irresponsible persons scarcely able to read or write, with no legal training or financial responsibility, are acknowledging legal documents, drawing up powers of attorney and bills of sale affecting property interests abroad, and are advertising and acting as "advocates," with the result that many worthless documents are paid for by immigrants and sent abroad, and many litigations begun by wholly irresponsible agents here and there. Until the law prohibiting others than lawyers from doing legal work is extended to cover notaries public, such irresponsible officers will continue to impose upon their countrymen.[1]

Immigrant Banks. A careful estimate based on actual figures obtained from reliable sources placed the amount of money sent abroad by immigrants in the panic year of 1907 at $275,000,000. About $85,000,000 of this sum was sent to Italy; $75,000,000 to Austria-Hungary; another $25,000,000 to

[1] Report, Bureau of Industries and Immigration, New York State, 1911, p. 102.

Russia and a like amount to Great Britain and Ireland. As only $70,000,000 was sent to Europe by international money orders, one can see the amount of banking business involved and the opportunity for the unscrupulous among the foreign bankers. There is scarcely a community in the country with an immigrant population of any proportions which has not its record of immigrant bank failures. An Italian banker in New York failed with liabilities of over $275,000. Four bankers in Jersey City went into bankruptcy in as many months. The Immigration Commission made a careful inquiry into Immigrant Banks. They are usually unauthorized concerns, privately owned, irresponsibly managed, and seldom subject to any efficient supervision or examination. The affairs of the bank and of the proprietor are, as a rule, not kept separate. In general, the proprietor's investments are the only security afforded the patrons of the bank. Men who operate these banks, particularly saloonkeepers, labor agents, grocers, and boarding bosses, are often ignorant and without any conception of the responsibility imposed. The failure of an immigrant banker brings disaster to the very class of depositors least able to afford it. Many foreign bankers are, of course, thoroughly responsible men, rendering their countrymen a needed service, but the preponderance of opinion agrees that some regulation and element of security are absolutely necessary.[1]

[1] Abst. Im. Com., Vol. II, p. 409.

An Open Door. It would be easy to bring together a long list of dispiriting stories of exploitation of the immigrant. His fortunes at the hand of the padrone in the labor camps, the land-shark, and the immigrant banker, have already been described. There are the further abuses of the hotel runners and porters; the misrepresentations of employment agencies; worthless raffle tickets; the "shyster" lawyer, the claim agent and the undertaker, who are among the first to reach an injured workman or his stricken family. At almost every conceivable point the forces of injustice and cunning prey on the confiding immigrant. There is scarcely a colony of any size that could not produce its tales of wrong and abuse. And the sad thing is, that these same colonies may be in or near American communities, where earnest Christian men and women are often concerned about the immigrant, particularly for the welfare of his soul, and yet without a hand being turned to set up any really effective system of protection. There is a wide open door for a new civic service. It is open to individual initiative; to local and patriotic societies of men and women; to the churches, which would naturally be expected to take the lead; to chambers of commerce, who may be persuaded that the conditions in the foreign quarter are as much a concern to the fair name of the city as the brilliant lighting of the main street; to town and municipal authorities; and because protective legislation and its enforcement may frequently be re-

quired, it is an open door for the service of the state.

Early Touch with the Immigrant. As an alien's first impressions, first experiences, and first contact with American institutions are the most lasting, and as this is the hour of his crucial need, those who would prove a friend to the immigrant should aim to get in touch with him as soon as possible. The work of the Young Men's Christian Association begins with the day the immigrant sails. In twelve European ports the Association agents are stationed to help, guide, and advise young men coming to North America. They distribute cards in thirty languages informing the immigrants of the services the Young Men's Christian Association can render, also literature concerning this country. Representatives are at work at ports of entry on the Atlantic seaboard. They help the incoming foreigners in every possible way, by communicating with their friends, writing letters for them, visiting those who are in the hospital, assisting those in distress, and encouraging the discouraged. Three secretaries at Ellis Island have among them command of twenty-one languages.[1] The trouble with much civic and church work among immigrants is that it does not begin early enough. Many communities watch the slow growth of a foreign colony, and when, through exploitation, the demoralization of the saloon, and general neglect, conditions begin to be intolerable, Christian senti-

[1] Peter Roberts, *The New Immigration*, 313.

ment becomes aroused and says, "Really something ought to be done."

Protecting the Immigrant Girls. In a single year 230,000 immigrant women and girls came to this country; 93,000 of this number were young girls between the ages of fourteen and twenty-one, and another 36,000 were young women under thirty. The vast majority of arriving immigrants state that they are going to relatives or friends; the hundred thousand girls coming every year, however, most of whom are destined to enter our shops, mills, or domestic service, make an appeal for the sympathy and protection of the Christian young women of America. Here again, that friendship should be given early. The first months are the harvest season for the merciless exploiter. The most pitiful phase of the whole immigration question is the importation and harboring of women and girls for immoral purposes. This business, carried on by miserable men who prey upon the innocent foreign girls, had assumed such large proportions and was exerting so evil an influence that the Immigration Commission felt compelled to make it a subject of thorough investigation. It is not usually the lot of government reports to receive such immediate legislative approval. The conditions were so distressing, however, that the immigration act of 1907 was promptly amended and approved by the President, March 26, 1910, providing among other measures for the punishment and deportation of aliens who in any way profit or derive benefit from the pro-

ceeds of prostitution. The agitation of the subject also resulted in the enactment of a law prohibiting the transportation of persons from one state to another for these evil purposes.[1]

Real Friends. The protection thrown about these young immigrant girls by the Young Women's Christian Association is effected through the International Institute for Young Women. Its protective work starts in where that of the government and the various philanthropic and missionary agencies at the ports of entry leaves off. Through visitation an effort is made to welcome the girls in the city. The second step is to organize small English classes. The aim is to insure protection by giving as soon as possible a practical speaking knowledge of English. Upon the membership of the English classes other departments of the work are built up—recreation, employment in the vocational sense, and the Christian teaching that is spiritual in application and that results in the strengthening and upbuilding of Christian character. The Institute aims not to break down the traditions and reverences brought from the old-world home, but to build up whatever religious life and training the immigrant girl may have. All the work in every department rests upon the employment of conscientious women of Christian character who speak the foreign languages required.

First Aid to the Immigrant. Some patient in-

[1] Public Act No. 277, Sixty-first Congress, second session, approved June 25, 1910.

quiry, a little play of the imagination, a determination to put an end to abuses, a moderate budget, and many of our American communities could establish a local agency for the protection of the immigrant. They could learn a method and benefit by coöperation with such an organization as The North American Civic League for Immigrants, established in 1908, for the protection, education, distribution, and assimilation of immigrants. Its promoters felt that a society acceptable alike to Protestants, Catholics, and Jews was needed in working out a solution of the immigration problem. The national headquarters are in Boston, with branches in other cities. The report of the New York and New Jersey Committee covers a wide range of service rendered in connection with industrial exploitation, canneries, quarries, mining camps, education, legal aid, and legislation. The league aims wherever possible to stir to action local forces and to coördinate their efforts for things urgently needed to be done.

The Diagnosis. A survey made in Brooklyn of an Italian district in Flatbush discovered a colony of 2,500 Italians in four city blocks living in most abject conditions. There were no streets regularly laid out. On rainy days the roads were mud puddles to the very doors of the houses. In order to cross from one side to the other the people filled in ashes for a pathway. There was no garbage collecting system. Goats and pigs lived in the same rooms with the families. There was no running

water in a number of the houses. Water was obtained from a street pump. There were no recreational facilities. The only educational agency was a public school. As a word of further illumination, this distressing community was on the very edge of a well-to-do residential section of Brooklyn.

The Remedy. The secretary of the Civic League held a conference with the Catholic priest of the district and the principal of the public school. It was decided to concentrate in an attempt to bring about the following:

a. A garbage collecting system.
b. The grading and paving of the streets, or at least hardening them.
c. A municipal water supply.
d. A municipal playground.
e. A domestic educator to work in connection with the school.

The deputy street commissioner was seen regarding garbage collection. A conference was held with the borough president about the street situation in this district. Arrangements were made with the city department of public works for proper sewerage connection. The grounds of the Commercial High School near by were secured for a playground in July and August. The principal was interested and volunteered to raise $750 for supervision and equipment. The local branch of the new Women's Municipal League made a pledge assuring the employment of the domestic educator.

So, a good and efficient piece of constructive as well as protective work, not alone for the Italian colony but the whole city life, was set on foot because some one got busy. Similar conditions in hundreds of our smaller towns and cities could be handled in the same way if a small group of men and women would only determine to stop discussing the immigration problem and attack it.

2. *Education:* (1) *For the Children*

Our Hope. How often in discussing immigration you have heard it said, "After all, our hope is in the children." In our ordinary way of thinking the child and the home belong together. But the immigrant's home is in a perilous position. Parental authority is gone when his child with ready facility has learned English, serves as interpreter for the handicapped parent, and in a sense of superiority condescends to think of the foreign-born father as "an old dago." The street for a playground, the congestion of the tenement, the squalid surroundings of many of our industrial communities, the employment of children in home-work, canneries, and mills, are decidedly against the immigrant's child; and in this situation we turn to the public school as our biggest and best assimilative agency. Wonderful are these great schools in the heart of the Ghettos, in the Little Italys! Clear across the country, in the Prescott School in Oakland, California, seventeen out of

AND THEY CALL US A PROBLEM
Jewish Children in Baltimore
Little Syrians in Brooklyn

every hundred children were found to have been born in a foreign land. Of 776 fathers, 454 were foreign-born,—Portuguese, Italians, Austrians, Hungarians. Twenty-four nations had contributed to the new democracy of this great school. The place the school takes as an agency of assimilation may be understood when it is reckoned that, of the 18,000,000 persons attending school in 1910, a little more than one fourth were of foreign or mixed parentage.[1]

The School or the Child a Misfit? Jane Addams has said, "The only service America is universally eager to render to the immigrant and his children, and moreover the only one it is thoroughly equipped to offer, is free education." And yet there is much searching of heart to-day to discover whether our idolized public schools are really doing the work the new and changed conditions call for. Are they preparing the children of our immigrant and industrial communities for careers they may be expected to fill? Do they enlist the interest of the

[1] The Census of 1910 reported 6,671,000 persons of foreign or mixed parentage between the ages of 6 and 20, the limits of school age. Of this number 64.7 per cent. were attending school, comparing most favorably with the 66.9 per cent. from among the 16,000,000 of native parentage. Of all native white children 6 to 14 years of age, the maximum of attendance was among the children of foreign or mixed parentage 88 per cent., exceeding the proportion among the children of native or American parentage, which was 83.5 per cent. Of the foreign-born white children, real little immigrants, 6 to 14 years of age, 500,000, or 82.3 per cent., were in school—a record nearly as good as that of the American white children born of American parents, 83.5 per cent. Bulletin of the census, "School Attendance and Illiteracy."

children? We may expect our schools to include: *a*. the elements of general culture, the proverbial three r's, and history, language, literature, natural science, and allied subjects; and *b*. vocational training, that is, training for specific social service. In Fayette County, Pennsylvania, in the heart of the coke region, where over one half of the population is foreign-born or of foreign parentage, there are between five and six hundred public schools (1912). In these schools in this great industrial community there was no trace of industrial or vocational training. The average salary of the teachers was about $345 for the seven and a half months of the school year, a good deal less than the average annual wage of a miner or a coke worker. A searching study of the New York City school system by a group of experts headed by Professor Hanus of Harvard reported: "The provision for industrial education is so meager as to be almost negligible; neither industrial nor commercial education is so maintained as to secure the necessary effective coöperation of industry and commerce, and coöperative and continuation schools are wholly absent." This city has a foreign-born population of nearly two millions.

What's the Matter? Of 500 children between the ages of fourteen and sixteen, 412 told a factory inspector in Chicago that they would rather work in a factory than go to school. Here are some of the illuminating reasons given: "Because you get paid for what you do in a factory." "Because it's

easier to work in a factory than 'tis to learn in school." "You never understands what they tells you in school, and you can learn right off to do things in a factory." "They ain't always pickin' on you because you don't know things in a factory." "The boss he never hits yer, er slaps yer face, er pulls yer ears, er makes you stay in at recess." "It's so hard to learn." "You can go to the nickel show." "You don't have to work so hard at night when you get home." "School ain't no good. The Holy Father he can send ye to hell, and the boss he can take away yer job er raise yer pay. The teacher she can't do nothing." In all that has been said on the subject of child labor there is one voice that has not been sufficiently heard; this is the voice of those most vitally concerned—the children.

What the Children Need. Out of long, intimate, and sympathetic study the factory inspector mentioned says: "What the working children need is what all children need, but these especially—love from some one who has the time and intelligence to love; work from some one who knows what kind of work will be most possible and useful to them; but, above all, play, music, stories, pictures, and the personality of a teacher who is joyful, tender, intelligent. Discomfort, anxiety, and privation make their faces old at ten years. They stand, little shabby creatures, between the mockery of what our civilization has made of their homes and the wreckage that machinery and speeded-up in-

dustry will make of their lives. Meantime, there is our school. Would it not be possible to adapt this child of foreign peasants less to education, and adapt more education to the child?''[1]

The Parochial School. While recognizing the wisdom of a purpose that makes religion an integral part of a child's education for life, no patriotic American can view with equanimity the parochial school as ordinarily conducted in this country among the foreign communities. Illustration is afforded by a survey of the Polish community of Buffalo. At the time, the number of children in the nine Polish schools was approximately 6,500 and the number of Polish children in the public schools 4,500. But comparatively few attended the public schools from beginning to end. Most leave at about the age of ten, remain in the parochial school until confirmation at thirteen and then return to public school, where, as a rule, they stay only long enough to secure working papers. While some of the schools were found to be better than others, it could not be said that any of them throughout were close to the standard of the public schools. One flagrant evil was overcrowding, the average number to a room being 66, and rooms were found containing 107, 105, 99, and 87 children.

Handicapped. Many of the teachers were found not properly equipped for their work, especially in their inability to use the English language. The instruction in English was meager in the first three

[1] Helen M. Todd, *McClure's*, April, 1913.

grades. The fact that few Polish families speak English at home makes the need of early and proper instruction of the children all the more important. The transition from the parochial schools to the public school was very loose. The public schools are handicapped by the Polish children's poor English, and by the fact that as the children come from the parochial schools it is impossible to put those of a given age in the usual grade for that age. A great majority of the Polish children are at least two years behind children in other sections of Buffalo. Much of the work with them has been done by means of ungraded classes. As stated, most leave the public schools as soon as they can after reaching the age of fourteen. So the majority of the Polish children grow up without the advantage of a good common education, and without being able to use English easily and are accordingly handicapped in many directions.[1]

2. *Education:* (2) *For the Adult Immigrant*

The Founder of the Camp Schools. It remained for a woman, the founder of the Society for Italian immigrants, Miss Sarah Wood Moore, to lead the way into a wide field of patriotic service in the establishment of the first labor camp school at Aspinwall, Pennsylvania, in 1905. She died among the Italian immigrant workers on the line of the

[1] "Americanizing Eighty Thousand Poles," *Survey*, June 4, 1910.

New York aqueduct at Valhalla, in the spring of 1911, in the sixty-fifth year of her age. A life like that is refreshing and invigorating. It was said of her that, when everybody was talking about the "assimilation of the immigrant," she went where he was, shared with him the loneliness of the labor camp on a great construction work, and there devised and began to carry out an educational program which deserves to be made a feature of every state department of education. "She had not only the imagination to conceive a magnificent ideal, but the perseverance to achieve it in minutest detail. Her birth and culture made her responsive to all refinements of life, and gave her the insight of a truly democratic spirit which discerns beauty of thought and action without regard to accidental setting."

At Ashokan Dam. An article written by Miss Moore a short time before her death not only introduces us to the spirit of her work but is full of wholesome, practical suggestion in connection with the education of the adult immigrant.[1] "Most any old country schoolhouse" which may chance to be conveniently near the camp she did not regard as suitable. So often, most any old place seems good enough for the foreigner. Schoolrooms, as at present arranged, she felt, are as little adapted to the convenience and comfort of the adult as are school text-books. Here again we are trying to make the child's wardrobe fit the man. "Whether in city or

[1] "The Teaching of Foreigners," *Survey*, June 4, 1910.

camp, school quarters for the adult should be of the reading-room type and conversation should be a stated feature of the course. The ordinary recitation room open for evening classes, with its individual desks screwed to the floor, admits of no grading, no grouping, no pantomime rehearsal of verbs, no impromptu socials, no flexibility or freedom of program."

A Good School Equipment. "Our commodious school-shanty at Ashokan Dam with its open rafters was, at the beginning, forty or fifty feet long by eighteen wide, and soon a wing was added. Under the high horizontal window-sashes a continuous blackboard surrounds the walls. The furniture consists of benches or chairs and removable table-tops eleven feet long and two and a half feet wide, supported on horses. A platform at one end of the room and running shelves for books over the blackboards are necessary. Here one teacher may take care of thirty or forty men in two well-defined grades. Each class, grouped about its long table, has its work planned so that it can go forward while the teacher is busy at the other table. Beginners, without regard to nationality, occupy the wing and have a special teacher. If a family camp, as soon as possible, facing south or east, there should be a sunny kindergarten extension. These three rooms thrown together make a fine assembly or social hall. The workingman likes his school quarters in the heart of his living quarters and of the same homely pattern. He likes to have his

regular teacher, his own seat, and his own book; and he desires ardently what every language student desires, to have exact equivalents for the names of such things as cannot be represented graphically, as time, distance, value, exchange, wages, debt, savings. He is equally eager to get hold of the English word for objects which may be graphically represented, not doll and kite, however, but subway, tunnel, hoist, steam-drill—the implements of a man."

3. *Training for Citizenship*

Future Citizens. It is alien to our ideals of American democracy to have large bodies of men, factors in our industrial and community life, who are not functioning as citizens. This presents one of the most urgent problems associated with our recent immigration. Opinions will vary as to the conditions of franchise, and the presence of so many illiterate laborers wholly unpractised in the methods of free manhood suffrage makes the question one of baffling difficulty, but of utmost importance. The idealist, however, is not daunted, and believes that with education and equality of opportunity these immigrant workers may prove sources of strength in our democracy even as they have gotten their sturdy shoulders under the heavy loads of our industries. Thus President Wilson is inspired by the hope of the Democratic movement: "The utility, the vitality, the fruitage of life does

not come from the top to the bottom; it comes, like the natural growth of a great tree, from the soil, up through the trunk into the branches to the foliage and the fruit. The great struggling unknown masses of the men who are at the base of everything are the dynamic force that is lifting the levels of society. A nation is as great, and only as great, as her rank and file."[1]

How to Become a Citizen—First Paper. All immigrants, with the exception of certain peoples from Asia (Chinese, Japanese, Hindus, Koreans, and others), may become citizens of the United States. A man must be of good moral character, believe in organized government, and have lived five continuous years in this country. This continuous residence does not mean that a man cannot in that time go back to his native country for a visit, but he must not go back to live. The alien must get two sets of "papers" before he can become a citizen. The first paper, his "Declaration of Intention," may be taken out as soon as he arrives in this country. If a boy under eighteen, he can take out his paper when he reaches that age. This first paper costs one dollar. The immigrant may apply to any state or United States court. Police courts, courts of justice of the peace, and criminal courts have no jurisdiction.

Second Paper and Citizenship. Not less than two years nor more than seven years after such Declaration of Intention, the alien may file a "Peti-

[1] Woodrow Wilson, *The New Freedom*, 79.

tion for Naturalization."[1] In filing his Petition for Naturalization, the immigrant must be accompanied by two witnesses who are citizens of the United States, who must make affidavit that they have known the applicant to be a resident in the United States for a period of five years continuously, and of the state or judicial district in which the application is made for a period of at least one year immediately preceding the date of filing the application. Ninety days must then elapse before the applicant can be examined. The alien then appears before the court with the same two witnesses, and must pass a final examination. He must speak English and satisfy the court that he is entitled by law to the privileges of citizenship; the court examines the applicant, furthermore, as to our form of government, federal, state, and city. The Petition costs $2, and the final order and Certificate of Citizenship costs $2 additional. Children born in America are citizens by right, unless the parents are aliens here only for a time, as travelers.

Difficulties. If the understanding of this brief statement has been somewhat difficult, how much more to the immigrant. It appears that an immigrant who has resided continuously in this country for five years may take and complete the necessary steps to attain citizenship in a little more than two years. The last two appearances, however, when it is necessary on each occasion to be accom-

[1] A Declaration of Intention, or first paper, taken out previously to September 27, 1906, is good until used.

panied by two witnesses who have known the applicant for five years, surround the whole procedure with difficulty which the honest and well-intentioned immigrant is frequently embarrassed to overcome. English-speaking immigrants find it difficult to understand our form of government, but the difficulties of the foreign-speaking are manyfold more. In a recent four years over 30,000 applicants for naturalization have been denied, the greater number for failure to prosecute their application and to furnish competent witnesses.[1]

Inaction. With such a great company of able-bodied immigrants, partners in our industry, it is nothing short of amazing that neither federal nor state governments have made any adequate provision for the education of these alien workers in English or in Civics. Nor is the effort on the part of local societies in any way commensurate with the seriousness of the situation. Many churches which feel the pressure of this new and alien life about them through inaction miss a great opportunity, not only for civic service but for distinctive religious service, as well. Among private agencies the Young Men's Christian Association has been foremost in promoting classes in English and Civics for foreigners. Under the leadership of Dr. Peter Roberts a literature has been created and an

[1] In 1910 the foreign-born white males of voting age in the United States were 6,646,000, of this number over 3,000,000, or 45.6 per cent., were naturalized. In 1912 about 70,000 petitions for naturalization were granted.

active policy promoted. While classes are held in the Association buildings, the majority of the classes are conducted in the foreign colonies. About 17,000 immigrants were organized in these classes in a year. *Civics for Coming Americans,* a little manual prepared by Dr. Roberts, will furnish material for a most helpful work with a group of young foreigners. The Council of Women for Home Missions, through its committee on Home Mission interests for immigrants, is promoting the teaching of English to foreigners. A method and text-book by Mrs. L. C. Barnes, *Early Stories and Songs for New Students of English,* has been used in connection with this work. These early stories are taken from the Old Testament and later stories are drawn from the life and words of Jesus.

Lincoln Civic Club. One of the author's happiest experiences with a group of our new Americans was in the organization of the Lincoln Civic Club, to which a night a week was devoted throughout a season. The club was begun with a membership of twenty Italians, brought together by the pastor of an Italian church. The meetings were at the time held in a rented store. A number of the men spoke or understood English sufficiently well to participate in the civic studies. These members were in turn called upon to translate the talks to their more backward comrades. But the biggest asset of the club was the prevalence of a kindly feeling and a desire on both sides to better understand each other and to be friends. Dramatic and social eve-

NEW CIVIC SERVICE
The Lincoln Civic Club, (Italian), New York
Night School at the Cosmopolitan Chapel and Foreigner's Help Office, Indianapolis

nings, the celebration of American and Italian national holidays, all helped along. The blank forms for the first paper, or "Declaration of Intention," were secured from the court, and the possession of these at once gave the club a prestige in the colony. The lessons in civics were elementary and began with the immediate experiences and needs of the Italians. One night the walls were decorated by the various signs employed by the Board of Health, "Diphtheria," "Scarlet Fever," "Do not spit on the pavement," and lessons were learned not only about this department of the city government, but in coöperation and in cleanliness. An English class was conducted in connection with the club two other evenings in the week.

What Are We Going to Do About It? Hard-working, hoping human life all about us, immigrant aliens; handicapped by ignorance of our language, the customs of our country, and its common laws; preyed upon by the unprincipled, exploited on every hand; many falling by the wayside, worn out, discouraged; others uncomplaining, doggedly working away, and arriving. Neighbors to these new workers are native Americans, proud of our country, lustily singing the national anthem, "My country 'tis of thee, sweet land of liberty"; cherishing the ideals of justice, freedom, equality of opportunity. Among us are Christians, friends of Jesus Christ; followers of him whose passionate purpose was a ministry to the lowly, to the people on the margin, on the fringe of society; whose

standard of judgment dealt with such matters as service to the sick, the hungry, the prisoner, and the stranger. Thus, in the providence of God, human need and Christian opportunity have met in America. What are we going to do about it?

RELIGIOUS BACKGROUNDS

There are two factors in Roman Catholicism: A profound and noble religion, a vital sap of Christian life, a fountain of mystic uplift and heroic devotion never to be forgotten by those souls which have been renewed and invigorated by it. By this piety they were born anew into the higher ideal life of duty and love. But there is also an absolute government, a hierarchy which oppresses the conscience, which is the enemy of all free and spontaneous inspiration, fettering the thought in outworn dogmas and the moral life in puerile exercises of devotion. It is a mistake to believe that the vigor of the first of these elements depends upon the stability of the second.—*Auguste Sabatier.*

We here in the United States are deep in experiments. Our common school system is making for us a nation of thinkers, and the element of democracy involved creates us into independent and self-satisfied thinkers, and rather bigoted ones, each with his own religion, ethics, politics, and political economy. What results is exactly what would be expected to result, a condition in which each is more or less seriously pitted against his neighbor. It is not necessarily a state of unamiable hostility. We all love each other in a way, but we keep our frontier marked and the stakes down. Such a relation precludes the possibility of quietude, but it is the necessary outcome of the conditions which exist and undoubtedly make for progress.—*Charles H. Parkhurst.*

VI

RELIGIOUS BACKGROUNDS

Christmas in Cracow. With the ringing of the clear-toned altar bell the throng of worshipers knelt with bowed heads on the stone floor of the beautiful cathedral of Cracow, the ancient capital of Poland. Every space was filled with the picturesque Polish peasants, immaculate officers, students, artisans, beggars, together with royalty, since "before Him every knee shall bow." The soft brown, gold, and wine-colored tones of the lofty brick-work, the massive pillars, the tracery of jeweled light that stole into the choir from the exquisite windows, the wealth of imagery, form, and magnificence of appointment combined with the Christmas worship of this Slavic multitude. So far as man's eye could see and his mind judge, the adoration and worship of God lacked nothing. From the high altar came the chanting of the priest. For a moment all was silent, when, through the cathedral there swept the ringing music of a thousand throats as the ancient Koleda spoke to the Father of the Christ-child's birth.

Another Setting. The fourth anniversary of a Protestant Italian church was being observed in a great, congested city community. There was a

small room, almost impossible of ventilation, a typical mission in a store. But the Italians had done their best to make it worthy. The walls had been papered in green. An old pulpit and an old altar rail had been placed on a low platform. Back of the pulpit on the wall there was a cross cut out of white paper, and above the cross in white paper letters a text, "Dio e amore," "God is love." The mission was crowded, chiefly with workingmen, but women were there with shawls over their heads and babies in their arms. They listened intently to distinguished speakers, among whom was the President of the Waldensian Church of Italy. When the exercises were over, the pastor expressed his gratitude that so many American friends had come, and, having caught the American spirit, he said: "We would like to give you some refreshments." Then, with hesitancy, as he stretched his hand toward his humble parishioners, "But my people would not understand how you could eat ice-cream in a place where they come to worship God."

New Spires on the Horizon. So it happens, whether in the cathedrals or chapels of the old world, or in the primitive and pitiful surroundings of the Protestant mission among the city tenements, we are confronted by another side of the immigrant's life; we are reminded that he comes to this country with a religion. In substantial ways the religious life of the immigrant is expressing itself in our new communities. In one mining town in Pennsylvania, there are a Slovak Roman Catholic

and Slovak Lutheran church, Lithuanian and Polish Catholic churches, a Greek Catholic and a Greek Orthodox church. From a hilltop in the coke region, by the little old-fashioned, square, red brick Cumberland Presbyterian church, one may look down on the great frame Slavonic Catholic church, and against the sky count the six bulbous Byzantine domes of the big Greek Catholic church, while a short distance down the road in the midst of the cornfields is a splendid, dignified, and handsomely wrought Polish Catholic church. Thus is the old order invaded by the forces of the new religions.

Religion of the Slavs. In and about Austria-Hungary and in Russia we have made the acquaintance of eight or more big groups of Slavic people. In the west, facing toward Rome, are the Bohemians, Poles, Slovenes, and Croatians. This western group, as a whole, are Roman Catholics. To the east, facing toward St. Petersburg and Constantinople, are the Russians, Bulgarians, and Servians; this group, as a whole, are Greek Orthodox. The Servo-Croatians, while practically of the same blood and language, are thus divided by the sharp line of religion. In a curious intermediate position the Ruthenians, or Little Russians, of Galicia, are Greek Catholics. The Slovaks alone have any large Protestant constituency, about one fourth being Lutherans. Among the Bohemians and Moravians the Protestant affiliation is about two per cent.[1]

[1] The vast majority of the Slavs belong to the Orthodox Church. Of the 125,000,000 Christians among them, about

1. *The Roman Catholic Countries*

Austria. Roman Catholicism is supreme in Austria, with its 25,000,000 of population, though this includes nearly 4,000,000 people whose religious affiliation is with the Greek Catholic and Greek Orthodox churches. Few realize how actual the Roman supremacy is in Austria. Dr. Clark says: "More than any other nation in Europe, with the exception of Russia, the Hapsburg family has been able to maintain a conservative and reactionary attitude. Every concession to the spirit of modern progress has been grudgingly made; every recognition of the racial integrity of the provinces has been wrung from the monarch by fear of worse things that might happen if he did not grant a measure of autonomy. The Reformation was an abomination to the Hapsburg of old, and no less an abomination to the venerable ruler who occupies the throne to-day. The Jesuits were supreme for centuries in Austrian politics and social life and their influence is still felt in every reactionary edict." [1]

From a Point of Vantage. From the heart of Catholic Austria a careful observer, after months of

89,000,000, or 71 per cent., are Greek Orthodox, 31,000,000, or 25 per cent., are Roman Catholics, 4,000,000, or 3 per cent., are Greek Catholics, and 1,500,000, or 1.2 per cent., are Protestants. In five years, to 1912, the Slavic immigrants numbered nearly a million. In a rough approximation, 680,000 may be set down as Roman Catholics, 150,000 Greek Orthodox, and 90,000 Greek Catholics.

[1] Francis E. Clark, *Old Homes of New Americans*, 6.

residence, recently wrote the author: "I came over here pretty tolerant of Roman Catholicism and rather inclined to believe that the Protestant pastors in America, especially those who worked among the foreigners, were inclined greatly to exaggerate the evils of the Roman Catholic Church. I am receding from that position. I am beginning to think they are justified after all. One has to make a pretty thorough study of European history, and then look at the results which have flowed from the part played by the Roman Catholics in order to appreciate the point of view of the Protestant foreign pastor on this subject. Nowhere was the counter-Reformation more completely carried out than in Austria, more especially in Bohemia, the land of John Hus, and the effect is plain to be seen."

A Renaissance Without Religion. "All the best men of Bohemia, those who had the strength of their convictions and would not recant, were either killed or driven out of the country, and it was from a body of recanters that the present Bohemian nation has sprung. Bohemia would be immensely worse off without the Roman Church to-day; it has had a restraining influence upon its members; the little social work that is being done by the churches is carried on by it; there can be no overestimate of the service rendered by certain orders of sisters; in the rural districts, the Catholic Church offers the only building where people may meet together, and have the inspiration of beautiful things and fine music. And yet, in this last century, while

we may see a perfectly amazing renaissance of Bohemian language, art, and commercial and political life, the moral side of the people has not given any real evidence of being touched or reawakened. The Roman Catholic Church has killed it. I believe there will be a great resurrection of the moral and spiritual life of Bohemia,—the signs of it are beginning to appear,—but the fact remains that now and for years past it has been dead, and the Church that killed it has kept a very careful watch over the grave to see that no one stole the body."

Anticlericalism. Outside the Church in Austria there is an increasing body in revolt. While keeping themselves enrolled, perhaps twenty per cent. of the population are distinct and antagonistic opponents of the Church. The peasants when on the land are chiefly Roman Catholics, firm ones, but as soon as they are touched by industrial conditions they tend increasingly to swing away from the church. It is important to understand the point of view of these people, whom we meet so frequently in this country. First and foremost they are anticlerical. It is not, however, simply a revolt against the priestcraft, but against absolutistic authority in the state. "Church," "Christianity," "Christian," have always a political connotation. Consequently the movement takes the form of a political movement, and finds its most active expression in the Social-Democratic party. A leading Socialist said: "We are through with the Church. But we recognize that we must have a religious basis to our

platform, if the nation is to progress. We are looking for a new form of religion, which shall be free from clericalism and yet give us the strong and sure foundation that we need for the social advance of our nation."

A Student's Confession. A young Slavic student, a nominal Catholic, who was completing his last year in law at the university in Prague, said in intimate conversation with a young American friend: "I cannot say that I do not believe anything, nor can I say that I believe anything. When I was in the gymnasium I read and thought a great deal about religious matters, and one never knows which one to choose, which one is right. Now I guide my conduct according to my conscience only. My ideal is to work hard, to earn money, and then to devote that money to good purposes, and, in addition to that, not to do what my conscience tells me is wrong. I do not know whether there is a God or not. I recognize the beauty of the character of Jesus, but it is too high an ideal to be practical. Eighty per cent. of the students here look at these things about as I do, rather accepting the point of view of Nietzsche."

Superstition Among the Slovenes. The majority of the Slovenes in the south of Austria are uneducated and extremely poor. It is a fertile soil for superstition. It is commonly supposed that a priest can kill a man by reading the mass against him. The magic appeal of the Catholic system, its material wealth and numbers, its fine and impressive

equipment, is altogether reasonable. Faith in the dying Jesus as a spiritual and saving necessity does not grip the mind of the Slovene peasant so much as the visible imagery and mystic power of high mass with all its striking associations of dress, music, form, and sacrament. As indicating the complete sway which the Catholic Church has in this southern province, the only Protestant work that deals with the Slovenes, numbering a million and a half, is carried on by a Bohemian missionary and a colporteur. He estimates that there are about three hundred Protestants only among this people, whom we know in this country as "Greiners." The colporteur, incidentally, has spent forty-nine days of the year in jail for selling Bibles without a license, which it is almost impossible to get.

Again the Reaction. But even in this solidarity of Catholicism in the south of Austria there is an extreme though limited reaction. As the Bohemian evangelist reported to the British Bible Society: "In recent times there has been growing here a liberal, anti-Catholic movement, which unfortunately is tending more and more toward hatred against any and all religions." Among the educated classes in Croatia, adjoining on the south, there is a strong reaction against Catholic theology. One young banker declared that most educated Croatians are out of sympathy with the whole theoretical groundwork of the Catholic system. These men do not break with the Church; they simply ignore it, and consider it an institution of the past,

outgrown and soon to be discarded in the natural evolution of all institutions, sacred and secular.

The Catholic Poles. In Cracow, the capital of ancient Poland, one may see highly prized historical paintings. They are full of lofty tradition. By the side of the splendid patriot Kosciusko, beloved by all freedom-loving peoples, stands the priest; beside the proud Polish eagle wave innumerable church banners, carried over bloody fields from tiny chapels and great cathedrals. The Poles have a strong racial and national consciousness. They are proud of their nationality and everything distinctively Polish. The Poles cannot distinguish between nationality and religion. So it seems to them impossible to change their religion; more than that, it is treasonable. To cease to be a Roman Catholic means to cease to be a Pole. This identification in the Polish mind of religion and nationality is due to several causes. The dominant form of religion throughout the entire course of Polish national history has been Roman Catholicism. The greatest and worst political enemies of the Poles have been nations of different religious faith, Greek Orthodox Russia or Protestant Germany. Curiously enough, the political power under which the Poles are enjoying the largest measure of freedom in the development of their national culture is Roman Catholic Austria. Throughout all their struggles, calamities, and sufferings the Roman Church has stood by the Poles, championed their cause, though not always unselfishly, and kept the fire of religious

loyalty and national consciousness burning. It is not to be wondered at, therefore, that the Poles are unable to distinguish between religion and nationality, and do not feel drawn toward Protestantism any more than toward Russian Orthodoxy.[1]

Failure. With all its dominance, the Catholic Church in Austria is failing to grasp the significance of the modern world movement,—the growing democracy among the lower classes. It refuses attention to the ominous unrest of thousands of discontented artisans and peasants who have been exploited for centuries. It admittedly has no social message, no social program, no social hope. Its power stands with the maintenance of the status quo. Salvation is primarily for the future; the Church meets with niggardly hand the pitiful poverty, ignorance, and wretchedness of the peasant. Said a returned Polish emigrant to America: "What! change the present system of class privilege? The Church will never do that. She wants to perpetuate present conditions, for they are most profitable to her. She favors the class distinctions. Look at the poverty and ignorance around you. But I do not dare to say anything."

Christmas at St. Anne's. On Christmas day the great St. Anne's Church at Cracow in Austrian Poland was crowded to the doors. The few pews had long been filled. A lady in fine furs approached a front pew between two pillars. Elbowing her

[1] See Paul Fox, "Our Ministry to the Poles." (Presbyterian Board of Home Missions, 1912.)

way to a weary, ill-clad peasant woman seated there, she touched her on the shoulder and motioned her to the floor. The humble worshiper slipped down and knelt on the pavement, while the pious creature of fur, fortune, and privilege complacently seated herself to address her prayers to God. Have we a genuinely sincere message of democracy in our land for those who flee the burden of such human insolence and blindness to the essence of the religion they profess?

Catholic Italy. It was a bad day for the papal power when the Italian troops marched into Rome on that 20th of September, 1870. Whereupon, the makers of modern Italy were confronted with one of the gravest problems they had to meet—the hostility of the Roman Church to an Italian monarchy with its capital in the ancient city of the popes. The unification of Italy; the expulsion of the foreign Catholic princes reigning over Italian states; the transformation of Rome into the capital of the new kingdom; and the suppression of the temporal power of the papacy,—all these things represented blows dealt not at the spiritual, but at the political constitution of the Roman Church. The counter-attacks of the Vatican in the early years produced an anticlerical spirit, which was political also in its animus. On the strictly religious side, it may be said that the general attitude of mind in Italy to-day is one of indifference, and among the upper classes a growing skepticism.

Modernism. Modernism, a name said to have been

invented by the Jesuit fathers of Rome, and now used by the hierarchy to distinguish and condemn everybody and everything that is not in perfect agreement with the ideals and purposes of the Vatican, is a force to be reckoned with. "In reality," Professor Luzzi writes, "modernism is a cry of rebellion, not against religion, but against the tyranny of the curia; it is an aspiration to a reform within the Church of Rome; a longing for a purer form of religion, for a return to the primitive simplicity of faith; for a wider, higher interpretation of Christianity more compatible with modern conscience."[1] Such a movement may seem remote from the peasant Italian immigrant, and yet such a reformation must lead directly to the religious leaders of the common folk. And what this means in Italy is brought out in high relief by this further observation of Professor Luzzi: "The pure, noble-minded clergy who conscientiously keep their vows are the exception; they give themselves heart and soul to works of charity, literature, and science; but all know by now that in Latin countries the larger part of the clergy live immorally and thus form one of the most dangerous centers of moral infection in society."[2]

With High Imprimatur. The need of a reformation touches not only the character of the leaders of the people, but practises which seem unthinkable

[1] Professor Giovanni Luzzi, *The Struggle for Christian Truth in Italy*, 290.
[2] Ibid., 309.

in this day of enlightenment, were they not so well accredited. As recently as 1911, two popular leaflets were widely circulated in Genoa where cholera was raging. The one was entitled, "A Prayer to St. Martha for Deliverance from Cholera." It said: "I am Martha, Christ's hostess. Whoever confides in me will be preserved from the epidemic. The power to impart this grace I have received from Christ, the Lord." Then followed several other prayers, and at the end was the instruction: "To be carried on one's person." The leaflet cost five centimes. The other bore the inscription: "Wonderful Effect of the Water of St. Ignatius. It is simple, natural water, called by that name because it has been blessed with one of the relics of the Saint." One could scarcely witness a sadder and more miserable spectacle than that offered by the bigoted women and by people of all ranks of society making their way to the church with bottles and flasks to be filled with the precious liquid, after they had offered their voluntary contribution to the Jesuit on duty. The liquid was simply water from a common source in which a bone of the saint had been immersed! The two leaflets bore the imprimatur of ecclesiastical authority; which means that the Church authorities had seen the leaflets, read and approved them, and had authorized their distribution.

Peasant Skepticism. In an interesting study of the Italian peasant, Richard Bagot, an English author who resides in Italy, finds the peasant super-

stitious, as is popularly averred, but only up to the point where his superstition does not clash with his interests. Side by side with his superstition, he discovers the Italian peasant has a vein of the most profound skepticism. "The peasant supports his parish church, its miraculous Madonna, and its window dressings generally, chiefly because he well knows that by doing thus he is supporting the local reputation and the financial interests of his community, and therefore his own interests—while the educated Italian passively supports the Church as a great national institution, because he is well aware that by doing so he is supporting the interest both of his nation and of his race. But both alike are able, thanks to their Latin mind and Latin temperament, to combine skepticism with conformity, and to leave all responsibility as to the truth of what they may hear from their priests to the priests themselves, without troubling their heads further about the matter."[1]

2. *The Orthodox Countries*

The Orthodox Church. Mention has been made of the big groups of Slavic peoples—Russians, Bulgarians, Servians—who give allegiance to the Orthodox Church, and are sources of immigration which have merely been tapped. With these may be considered the Greeks, who contributed 150,000 immigrants in a recent five years. A careful dis-

[1] Richard Bagot, *The Italians of To-Day*, 141.

tinction must be made between the Orthodox Church and the Greek Catholic Church; and this is by no means a matter of light concern to those who purpose sympathetically to enter into the religious experience of the eastern immigrants in this country. The Russian Church takes the titles "Orthodox," "Orthodox Greek Russian," "Orthodox Eastern," but it never calls itself officially "Greek Catholic." There are three types of the Greek Orthodox Church abroad; the Russian, which recognizes the nominal headship of the Czar of Russia and has three Metropoles; the Servian, which has a Patriarch of its own; and the Greek, with usages and ceremonies similar to those of the Servians and Russians, while recognizing the Patriarch of Constantinople. The Bulgarians are like the Servians in religious usages, but in the matter of Patriarchs get along without any.

An Ancient Heritage. The Orthodox Church has a more authentic and unbroken history than the Roman Catholic Church. It was well established in the Levant at the time of the Council of Nicæa, in 325. After the death of Constantine, Constantinople became the head of the Christian Church and for six centuries successfully resisted the attacks of the Mohammedans. During this period the separation of the Eastern and Western Churches took place. The Roman Church laid claim to direct apostolic succession from St. Peter. The power of Rome grew with the destruction of the leading Eastern churches by the Saracens. It altered the

Nicene Creed and forbade the priests to marry. The final separation of the Roman and Eastern Churches took place in 1054. The later survival of the Eastern Church was due to its adoption by Russia. This fragment of Church history may seem an obtrusion here, but it takes on a singular interest when in a mining town in America the tall spire of the Catholic Church with a Roman cross is flanked by an Orthodox Church surmounted with its Byzantine dome and the three-armed cross of Russia. The immigrant is bringing into new juxtaposition Churches long since separated. And who shall say what the expression of his religious life in this freer environment may lead to?

An Attenuated Faith. One of the chief points of difference between the Eastern and the Western Church was the matter of images. The Greek branch maintained that the worship of statues or images was idolatry, so they substituted pictures for the images, and pictures (icons) still hold a very important place in the worship of the Orthodox Church. The pictures are often executed in silver, in high relief, but the faces and hands are made flat, which keeps them from being images. Mr. Fairchild describes the Orthodox Church as he found it in Greece. The services are read in the ancient language, and in an indistinct, singsong tone, so the people get absolutely no meaning out of the reading. The priests discourage and prevent, as far as possible, the circulation and reading of the Scriptures, and as a result the great mass of

the common people among the Greeks are extremely ignorant of the real truths of the Christian gospel. When the form of religion has been observed, a man is free to go out and do much as he pleases,—to lie, cheat, and oppress to his heart's content. The character of the priesthood varies with that of the individual priest; there is but little to check them. Many are earnest, upright, and sincere. Some are lazy, hypocritical, and vicious.[1]

3. *The Greek Catholics*

The Ruthenians. There is one group which enlists our interest, not only because of its numerical importance in eastern Europe, but because the Ruthenians will be largely represented in the Slavic immigration of the future, and in their religious reactions present a unique situation in America. The Little Russians had always, like the Great Russians, been Greek Orthodox until 1595, when the Jesuits, after arduous attempts, succeeded in Galicia and adjacent parts of Russia in winning over large numbers to the Roman fold. They accepted allegiance to the pope at Rome on liberal terms. They were allowed to keep so much of the Orthodox usage that these Uniates, United Catholics, or Greek Catholics, are still separated from other Roman Catholics by marked differences. The priests marry; the mass is said in Slavonic instead of in Latin; the general altar arrangement; the use

[1] Henry Pratt Fairchild, *Greek Immigration to the United States*, 42.

of the Eastern form of the cross with three cross bars, the lower one oblique; the calendar thirteen days behind the Roman; the communion in both kinds given to the laity—all are in strange inconsistency with Catholic tradition.[1]

4. *The Protestants*

A Rugged Minority. Surrounded by these millions of Roman Catholics and adherents of the Orthodox Church, in the heart of Hungary are two millions and a half of Protestant Magyars with a Protestant fealty of more than four hundred years. They are stalwart Calvinists. The Magyar Protestants are largely included in the Reformed Church of Hungary, governed by its Conventus, with a subsidy from the national government. About 300,000 Magyars came to this country in a recent decade, and thousands of the Calvinists among them are engulfed in our industrial communities, where they find no familiar nor congenial place of worship.[2] Among the many other races of Hungary, the Slovaks to the north are about evenly divided between

[1] The Uniates or Greek Catholics among the Ruthenians are largely confined to Galicia and surroundings, but it is from this region the Ruthenian immigration is heaviest. The Little Russians (Ruthenians) number some 21,000,000 in Russia; 4,000,000 in Austrian Galicia; over 500,000 in Hungary, with a like number in the United States.

[2] Of the eight and a half million Magyars, the dominant race of Hungary, over half are Catholics. It is estimated that there are 300,000 Protestant Magyars in America. The Presbyterian, Reformed, and the National Reformed Church of Hungary have about seventy churches, largely in the eastern mining and industrial regions.

the Roman Catholic and Lutheran Churches. The Lutherans have a constituency, also, from among the German-speaking people of Hungary, and all told approximate a million and a half. The Finns of Russia, racial cousins of the Magyars, are Protestants, the Lutheran faith predominating. Among the Russians are Protestant Stundists, a Baptist sect, with colonies in North Dakota and other points in the West; and the Molokangs or Molokani, whose Quaker-like meetings one may attend in San Francisco.

Protestantism in Austria. The Protestant bodies of Austria, particularly of Bohemia and Moravia, are of special interest in their relation to Slavic evangelization in this country.[1] The Lutheran Church in Austria is for the most part German. In Bohemia its ministry is largely confined to the Germans, with forty churches and a membership of 33,000. But the apparent identification of the Lutheran Church in Austria with the cause of German nationalism alienates it from a great majority of the Austrians. The Reformed Church works chiefly among the Bohemians, there being only five or six Reformed Churches in the whole of Austria that work among Germans. The message of the preachers is evangelistic and individualistic everywhere. Many of the buildings are tasteful and worshipful; others are literally cold, and bar-

[1] The Protestant constituency of Bohemia is distributed as follows: Reformed, 120,000; Lutheran, 33,000; Congregationalists, 2,000; others, 1,000.

ren in their simplicity. There is very little social work carried on by the Protestant churches. The Boy Scout movement has recently been started in Bohemia, with a Catholic professor as scout-master.

Free Reformed Church of Bohemia. This Church should be of interest to every American because it is a work established and carried on by the American Board of the Congregational Church. Forty years ago, three missionaries of the American Board came to Prague—Dr. Adams, Dr. Schauffler, and Dr. Clark. The first two remained only a few years and returned to America, Dr. Adams to take up the work among the Bohemians of Chicago, and Dr. Schauffler to establish the training school in Cleveland. Under the closest sort of censorship and restriction by the police authorities, Dr. Clark persisted in an evangelistic work until there are to-day 28 congregations, 20 native workers, 2 American workers, and about 2,000 members. The work has been almost wholly confined to the poorer classes, and because of this the greater part of the support has come from America. Owing to the fact that the work is American, and that men other than Austrian citizens are ministers of the Church, the government will not recognize the work or afford it the protection given to the Reformed and Lutheran Churches.

The Waldenses. *The Struggle for Christian Truth in Italy* is the stirring title of a recent book by Professor Giovanni Luzzi of the Waldensian Seminary in Florence, in which the story of the

"Israel of the Alps," as the Waldenses have rightly been called, is told. From the point of view of history, they are the oldest Protestant body in Christendom. This paragraph can do little more than direct attention to Peter Valdo, born about 1140, who began the work which commemorates his name. The Waldensian Church has a brilliant roll of valiant martyrs to the cause of Christian truth and liberty. The handful of heroes, survivors of many persecutions, has now become a people numbering over 19,000 communicants, with 60 churches, 200 missionary stations, and over 40,000 adherents. There is a Faculty of Divinity, a College of Classical Studies recognized by the government, two charitable educational institutions, a theological review, *La Rivista Cristiana,* and an evangelistic weekly paper, *La Luce* (*The Light*).[1]

5. *In the Free Air of America*

The Transition. Our rough sketching of the background of the religious life of the immigrant

[1] In 1861, the Wesleyan Methodist Church began to work in Italy, and now has 37 churches, 40 ministers, and 2,335 communicants. The Anglo-Italian branch of the Baptist Mission numbers 56 churches and 663 communicants. The American-Italian branch of the Baptist Mission numbers 35 churches and 96 stations, with over 1,000 communicants. The Methodist Episcopal Church began work in 1870 and has 46 churches, 45 ministers, and 3,000 communicants with 2,300 in the Sunday-schools, two flourishing educational institutions in Rome and one in Venice, a theological school, and an evangelistic weekly paper *L'Evangelista* (*The Evangelist*). The Salvation Army began work in Italy in 1890 and is working at 23 centers. The British and Foreign Bible Society inaugurated its work in Italy as early as 1809. (See G. Luzzi, *The Struggle for Christian Truth in Italy,* 221 ff.)

must leave much to be desired. And yet it will open up new lines of thought and inquiry. It ought profoundly to awaken deeper sympathies with the immigrant on the side of his innermost needs. It may help stiffen up a more or less spineless Protestantism which too often prevails among us. In matters of religion, we are imbued with a broad spirit of tolerance; but there is a breadth that becomes mere flatness. The religious need of the immigrant, only too acute, as those who know may tell, ought to inspire every true friend of the Christ, whatever his affiliation, to an instant, generous, whole-hearted response, for in the free, democratic atmosphere of this country, new impulses of life are stirring. In the first instance they may grow out of a desire for self-government, but are none the less to be associated with those deeper impulses of God-given life which we designate as spiritual.

The Ruthenians in America. The religious history of the Ruthenians in America has been a very checkered one. The Roman Church, of course, asserted its claim on the people in virtue of the union with Rome. But the people claimed the rights which this union gave them, especially that of having married priests; this the Catholic Church in America is opposed to. Furthermore, the Catholic Church sought to bring the Ruthenian priests under the authority of the local bishops, who were usually either Irish or French. It also demanded that the title to church property be made over to the bishop.

The Ruthenians in Canada and the United States, having been accustomed to a certain independence and being infected with democratic ideas, quite frequently refused to do this. These are only a few of the numerous sources of friction which have disposed the Ruthenians in America to break away from the Roman Union, and either to go over to the Orthodox Church, or to form independent bodies, or even to listen favorably to Protestant teaching. In Canada, one of the outstanding results of this Ruthenian tendency away from Rome is the important and influential movement in the Independent Greek Church in Canada, with over thirty congregations, a movement fostered for the last ten years by the Presbyterian Church of Canada.[1] In the United States there is a more limited movement which has been handicapped by a lack of appreciation of the situation and an adequate leadership.

The Poles. Conservatively estimated, there are three million Poles in this country in eight hundred settlements. Drawn from country districts and where they have had limited opportunities, the rank and file are educationally on rather a low level. Socially they are somewhat backward and clannish, yet quick to grasp new conditions and readily adaptable to them. Intensely religious, the Poles are great builders of churches. Just as soon as a sufficient number have settled in a place, they build

[1] See A. J. Hunter, "The Story of the Ruthenians." (A leaflet, Board of Home Missions, Presbyterian Church in Canada, Toronto.)

a church. There are more than five hundred Polish Catholic churches in this country. But for the Polish immigrants, "the Bible is a closed book; the Church, an institution that baptizes, marries, and buries people with certain ordinances, forms, and ceremonies, which must be observed and performed to ward off evil spirits and at death possibly escape the devil himself. Religion, as actual and real fellowship with God, a living and transforming power, a vital spiritual experience, a perennial source of inspiration, a practical every-day life, is something wholly unknown to them. The result of such formal and lifeless religion is that a great many become first religiously lukewarm, then indifferent, and finally hostile to religion at large."[1] The Rev. Father Kruszka estimates that of the 3,000,000 Poles in this country one third have no affiliation with the Roman Catholic Church. An evidence of a growing spirit of independence in the Poles is seen in the Polish National Independent Catholic Church, which under the leadership of Bishop Hodur of Scranton enlists sixteen or more congregations.

Drifting Away. There can be no question whatever, though it does not permit of statistical statement, that, with the industrial grind of this country, the new spirit of freedom and democracy, the new exactions which churches not supported by the state make, and the outcropping of old dissatisfactions, thousands of immigrants are drifting away

[1] Paul Fox, "The Poles in America." (Booklet, Missionary Education Movement.)

POLISH CATHOLIC CHURCH
In the Heart of the Coke Region, Near Uniontown, Fayette County, Pennsylvania

from all religious faith and practise. This is notoriously true of the Italians, and Italian men have largely given up church attendance. A young American, whose ministry was consciously selected with relation to a great city Italian community of 90,000, out of close observation says: "The hold of the Catholic Church over great masses of Italians is purely nominal. The colony is honeycombed with atheistic, anarchistic groups whose position is not so much a philosophical as it is an emotional protest against religion and government as they have known them. Not the least popular paper sold on the stands is the socialist and anticlerical weekly, *L'Asino* (*The Ass*). More widespread and more serious is the religious indifference. In this colony of 90,000, there are only three Roman Catholic churches with regular Italian services; two of these have only a basement built, and, of the three, two are largely supported by their Irish and German-American congregations. The religious need is appalling from every point of view."

Leaven. The Protestant work in this community is destined not only to meet the imperious social and religious need, but may serve as a stimulus and leaven for the Catholic forces. "Not all priests are good men, and the reports concerning them are serious. Not all priests are leading the people into an intelligent appreciation of American Christian life; rather the reverse. Ethical considerations are subordinate to ecclesiastical. Hence, it is not to be wondered at that many children regard it as far

more serious to break a crucifix by accident than to tell a lie. A great Italian feast is a marvelous sight in this colony; the lights are beautiful; there is something touching in the devotion of many of the people; but the superstition is distressing. Costly gifts are brought to 'Our Lady' as vows for some cure. Painted candles and wax models of the diseased members of the body are sold on the street at high prices to poor people. Women hold up children to pin bills on the banners as the procession passes. The image is treated precisely as I have seen idols treated in China and Japan. The Roman Church is at its worst in those countries where there is no strong Protestant work. It is at its best where Protestantism is strong. The same is true of our foreign colonies in this country."

The Real Issue. This sketching of the background of the immigrant's religious life is done in no mere partizan spirit, nor with desire to rouse or deepen prejudice. We need a rallying of the forces of religion, not their further division. But as the inspiration of the Protestant Church to lend itself to a needed ministry in our immigrant communities must depend upon an intelligent appreciation of the religious as well as the social needs of the people, this frank accounting is made. The facts have been stated with moderation. The Churches which have so largely determined the religious life of the countries from which our recent immigrants are coming have been reactionary; they have not been forcefully on the side of enlight-

enment and human progress; they have no social message and have held out no social hope for the masses. The Protestant Church in this country, however, may not lift itself up in any sense of splendid superiority. The conditions which exist at the heart of American industry, the terrible limitations under which human, moiling life is lived, are challenging the reality of our Christian profession. It is not, after all, Roman Catholicism, Greek Orthodoxy, or Protestantism that is on trial, so much as the Christian Church, by whatever name, that professes to give to the world the faith and fellowship of Jesus Christ.

The Christian Ideal. A characteristic of the religion of Jesus is its idealism. Its purpose is nothing short of the transforming of society into a kingdom of God, that is, a human brotherhood in which the passionate purpose of each one is unselfishly to serve the best interest of the others, the common delight of all being to love and to reverence the one Father, God. A disciple of Christ to-day, though handicapped on many sides, tries valiantly to live for this purpose. Accordingly he views the recent immigrant communities of this country as objects of his compassionate interest. He sees among the immigrants "the least of these, my brethren," and recalling the word of his Master, that "the Son of man came not to be ministered unto but to minister," he prays that, within his own heart and at the heart of American industry, there may be born anew the sacrificial spirit of Jesus.

TASK OF THE CHURCH

I believe that from the national point of view the most important work which our American churches have to do to-day is to preach a simple and efficient gospel to the multitudes of immigrants who are coming to our shores. America owes her liberty and her prosperity to the spirit of Christianity which ruled and animated her founders. If our country is to remain true to her original aims, and advance along the line of her first development, she must see to it that the leaven of the gospel of Christ leavens the whole lump of her vastly increasing population.—*Henry van Dyke.*

A danger to which Protestantism—particularly progressive Protestantism—in America is exposed is that its churches shall become mere agents of social service. There are many people who, in reaction from extreme orthodoxy, have come to feel that the sole business of the Church is to push social reform. This danger is particularly strong in America just now because social workers have come to see that the Church, instead of being hostile to their ideals, is the greatest force by which their ideals can be put into operation. Such a valuing of the Church brings no small satisfaction to those of us who have endeavored to set forth the social significance of the spiritual life. But we cannot let social service take the place of God.—*Shailer Mathews.*

VII

TASK OF THE CHURCH

1. *A Service Suggested*

A Voice Crying in the Wilderness. In "the bottoms" of a Western city under the shadow of a great packing works, there is a polyglot community of several thousand souls, including at least fifteen nationalities. In and out among the tawdry homes of this area of human desolation there goes a kindly, great-souled woman, walking where she feels the Christ would gladly have gone. In her heart there is a great desolation also, of infinite longing for the touch of little hands on her face, and the lisping of the tender affection of a little child which she hears now only in memory. But the travail of her soul is being satisfied in an outgoing love to the dirty, neglected little children of "the bottoms." As we set out to discover the ministry of the Church to our recent immigrants, I can conceive of no better thing than to set down here the cry of this woman's heart from this wilderness of human need. And two purposes will have been served.

Stop and See. "If the followers of Christ and the people of the Church in their hurryings to and

fro would stop long enough to really see the poor tumble-down, unpainted little houses in 'the bottoms,' as bare and comfortless on the inside as they are black and repelling on the outside; if they could only glance into their tiny back yards, where they are fortunate enough to have back yards, near the muddy Kaw where the fogs come up, and near the railroad yards where noisy engines continually belch forth their black smoke and cinders; if they would only pause for a while where the great packing plants and other factories rise, not protectingly, but menacingly, above the humble homes, and in which are swallowed up men, women, and children by thousands, by the labor of whose hands are wrought great wealth for their employers and a mere subsistence for themselves; if they might see, and feel, and know these things for themselves, they would be mastered by a determination which they could not rid themselves of even if they would."

If. "If women you knew and children you loved actually secured canned goods from the refuse dump, and decayed vegetables thrown away in the market-place, which they ate in preference to accepting charity; if you knew this occurred every day of the year. If you had seen the undersized boy of ten, with circles under his pretty dark eyes, and the hungry look on his sweet, pale face, smile confidently up at his teacher as he asked, 'if she, too, gathered food from the city dump,' and you had noted his look of surprise and regret when told

that she did not, because he loved her and thought her very unfortunate indeed. If you could see the lifeless form of a child you knew taken from the old abandoned cistern concealed beneath the rubbish in the back yard, because they did not know the cistern was there, and there was no place for the children to play. If you could see the young foreign men with their handsome faces, and with gifts of mind to enable them to rise, if the means were only placed within their reach, their only center of recreation being some Bulgarian pool-room, Greek coffee-house, or nearby saloon. If you could see these crowded little homes filled with boarders, with no room for a parlor, which is the dream dearest to the hearts of these girls, surpassing even the dream of willow-plumes for their hats, which they attain. If you could see and know the dear old grandmothers, no longer able to go to work, trying to keep house with nothing, or if you could see them sitting in the home of some son or daughter bending over long strips of buttonholes that are never done. If you could see these things, and feel them, and ponder over them,—a great, new compelling purpose would lay hold of your life."

Visualizing a Ministry for the Church. And then this simple, intelligent, big-hearted American woman, who does not debate with nice and refined discrimination "The Problem of the Immigrant," but puts her own life at their service as fellow human-beings, conjures that larger expression of the Church's ministry which she claims for this

community, a community not unlike hundreds of others. "O, for a big, beautiful playground, with a kind-hearted conductor, for boys and girls of ten; and a cheery, well-equipped day nursery for the tots of four, with a mother soul for a matron; and a well-furnished kindergarten with a consecrated kindergartner for the tots between," is the first cry of a heart which understands the meaning and significance of play in a little child's life. Out of her experience of this life of "the bottoms," she asks also for a club for boys, well equipped with a gymnasium, and a club for girls, with cooking and sewing classes, besides instruction in the laws of health and sanitation. In the desolation of this same "bottoms," she covets the warmth and welcome of a neighborhood center, with club and class rooms for the men; with that parlor which these girls are denied for a normal social life; with a gathering place for the mothers, and even the old grandmothers. And this house of the fellowship of Christ she would have radiant with his spirit, and vibrant with his teaching of the forgiveness and love of the common Father, God.

Pointing the Moral. I have said that two purposes will have been served in setting down here the heart cry of this woman. She has conceived with fine intelligence the sort of human ministry this desolate immigrant community needs. And she has outlined her program from first-hand, intimate study and contact with the homes, the economic, social, and religious life of this immigrant people.

She has made clear the starting place for a ministry of the Christian Church,—an exact and intimate knowledge of the needs. She has felt what so many feel who press into the life of our immigrant industrial communities, the vast ignorance, the almost seeming neglect of those who represent the compassion of Christ in his Church. And, with a patience like unto his own, she asks only that men might stop, and pause, and lift up their eyes and see.

A Program. The task of the Christian Church with regard to the recent immigrants may be summed up in the following questions: First: How may we put the sympathy and resources of the Christian Church at the service of our recent immigrant and industrial populations? Second: How may we arouse and enrich the religious life of the immigrant and aid its expression in reverent worship and the helpful service of the community? Third: How may we inspire these diverse and polyglot peoples, together with our own and native Americans, with that common sympathy, understanding and ideal purpose which make for American Christian democracy? This program, broadly inclusive, takes account, in the first place, of the sympathy and resources of the American Christian community, which a Christian purpose is bound to place at the service of these people who are on the margin of our social life, who are in greatest human need. But it is no mere social purpose that actuates our efforts, since recognition is made of the religious life of the immigrant and that he brings a religion

with him, however inadequate it may seem. To arouse and enrich this latent life and claim it supremely for Christ is of paramount importance. Finally, it conceives the task of the Church not as some remote missionary undertaking to be discharged by proxy, but as a collective effort for a Christian and social ideal here and now, the realization of Christ's kingdom, in so far and as fast as may be, in the terms of an American Christian democracy.

2. *Social Service*

Social Service. A primary Christian instinct is to help others in need. And certainly any acquaintance at all with the immigrant reveals his acute need from the very hour of his arrival and along every step of his route. In the presence of such human need, and among those who are rendering such distinctive service to this country in the terms of labor, we might well expect the Christian Church to be first and foremost in a desire to serve. This may lead to social service, a very natural and normal approach to the recently arrived immigrants and to our immigrant communities. It is somewhat unfortunate that this term social service, so widely and commonly used to-day, is much misunderstood. There are those who recognize the need of such service, but regard it as something more or less apart from the real mission of the Church. The Church's concern, the thing for which it exists, in their opinion, is to preach the gospel, to deliver its

message of salvation to men, in such clear and convincing tones that many may be won and enter into eternal life. Social service is incidental to this primary purpose of the Church, and indeed, where cared for by others, may be dispensed with. It plays, they maintain, no essential part in the saving of the souls of men.

What Is Social Service? Social service is to be understood in its object. It is not service to an individual. Getting an immigrant a job is not social service. For a group of people to get together, however, to make a careful study of the conditions of the working people in a community and by collective effort to help improve those conditions, by bringing influences to bear upon the employers, and by helping organization among the workers themselves; to arouse the community to improve the neighborhood where the workers live, by paving the streets, putting in a sewerage system, furnishing facilities for prompt garbage removal,—this is social service. It is service in behalf of a group of people who have common interests, whose life is gladdened by the common welfare; it is social service because it is service to a society, whether that society be a small group or a larger group. In its ideal sense, social service is wholly unselfish, it aims solely at the common welfare as distinct from that of a party, a class, a sect, a business interest, or a particular institution.

Whence This New Emphasis? This recent emphasis on social service has been brought about by

the discovery of the social character of the individual life, a new appreciation of the social nature and dependence of personality; that personality at every stage involves interrelation; that to be a person means to be a conscious member of a social order; that "it is impossible to be a person without being in a broad sense a member of society, a citizen of a state, for it is through the organized life of the world that one comes to himself." So men in the impulse to find life are increasingly prompted to find it by losing it, in the service of that society of which they are a part.

Another Rediscovery. The emphasis on social service has also come about in our rediscovery of the purpose of Jesus; the passion which inspired his great prayer, and led him to that supreme sacrifice; his purpose of establishing a kingdom of God in the earth, a redeemed society of men, the great fraternity of those who live for the common welfare, who love and worship the common Father, God. Participation in this high and holy aim Jesus held to be the noblest ambition a man could have; that which brought him into fellowship with himself, and into fellowship and friendship with God. So reënforced by both of these discoveries, the social nature of his own life and the social purpose of Jesus, the Christian to-day, in association with groups of Christians in the Church, is impelled to this service of his fellows; a service which may include the human as well as the spiritual needs of an immigrant community.

Constructive Effort. The influence of the Christian churches must be made effective in bringing about better social conditions and a juster social order. At the basis of such effort is a careful, continuous, and thorough-going study of conditions as they exist in our industries and at the centers of industrial life. This study may be carried on under the tutelage of the pastor, or carefully selected leaders who may make some special preparation for this work. It may be carried on in groups. And it would be most encouraging if a study of modern social problems could be correlated to the studies of the Bible school. A modern church equipment ought to provide a seminar or study room, where, in addition to a collection of books, there might be on the walls permanent frames in which there could be exhibited, from time to time, pictures of industrial communities, workers in mines and factories, the child life of the city streets, immigrant types, institutions, settlements, playgrounds, summer camps, statistical charts and diagrams. An inspiring environment for this synthesis of the Christian purpose and present-day problems would be created.

3. *Surveying the Needs*

Social Survey. Whether the inspiration of a work in an immigrant community is an effort for the individual life or the betterment of the common life, or whether it aims to coördinate the two, which is the ideal thing, it will be highly desirable to

make a survey of the community in which the work is projected. And this first step, furthermore, which can be carried out by a small group of people, may be the very best method of arousing a larger interest, of shaking out of its indifference or lethargy a Church or community that apparently has no conscience in the whole matter. A letter came to the author asking "What can be done for the immigrants in a small town?" That was a very simple question and it would seem that a full and satisfactory answer might have been sent by return mail. It is not, however, so obvious as it seems. The thing best attempted in the first place was probably the thing most urgent on the side of the human needs of the people. So prior questions had to be asked. How are your immigrants living? What are they working at, and under what conditions? What incomes do they have? What about the neighborhood, its houses, streets, sewerage? What about the children? What opportunities do the adults have to learn English? Is there a church near? What is its point of contact with the people? All these are questions that ought to be answered, and if this particular community is like many other small towns, and larger towns, many of the oldest and "best citizens" would be rather hard put to answer them. Asking these questions after some careful order and with aim at precision is the spirit of a so-called survey.[1]

[1] See Bibliography, p. 252, for Community Survey.

The Pittsburgh Survey. A survey may be a very broad, inclusive, and searching study of a great industrial center, such as "The Pittsburgh Survey," the findings of which are published in six volumes under such titles as Women and the Trades; Work Accidents and the Law; The Steel Workers; Homestead, the Households of a Mill Town.[1] This survey came as a terrible indictment of a great community. There were found, in the words of Dr. Edward T. Devine: "Incredible overwork; low wages for men and still lower wages for women; absentee capitalism; destruction of family life by disease, and industrial accidents; archaic social institutions; the contrast between the prosperity of the most prosperous of the communities of our Western civilization, and the neglect of life, of health, of physical vigor, even of the industrial efficiency of the individual."

Planning an Exhibit. Again, a survey may include a single problem in the community life, such as the survey of Housing Conditions in Baltimore, where three or four typical blocks were studied intensively. But the most elementary effort to study a community is bound to bring to light interesting and important needs, and will furnish a stimulus to a group of workers, to a Church or a community. A hand camera, even a kodak taking a picture 3¼ x 4¼ inches will be a valuable ally in such a survey. Nothing interests people so much as pictures; nothing may so arrest attention. From such small nega-

[1] Charities Publication Committee, New York.

tives enlargements 10 x 12 inches may be had for about eighty cents each, mounted on dark cardboard 22 x 28 inches, with space left at the bottom for a legend or description to be lettered in white.[1] Thus for an outlay of about $100 an exhibit may be built up which may take a whole community by the ears. People may be brought face to face with conditions which they never believed possible in "our town!"

4. *The Social or Christian Settlement?*

A Practical Question. In the approach to an immigrant community, such communities as have been described in earlier chapters, a practical question is frequently raised. Shall the work be purely a social work, including a kindergarten, day nursery, dispensary, clubs, and classes, or shall such activities be associated from the very start with a distinctive Christian teaching, Bible classes, gospel meetings, services of worship? This may be discussed in connection with the idea of a social settlement where a group of persons make their home in and identify themselves with the life and interests of a neighborhood, with a view through coöperative effort of improving its conditions and so ultimately the whole community.

[1] From small films of the size mentioned lantern slides can be made by direct contact for twenty-five cents each. Such an exhibit or stereopticon address may be augmented by pictures or slides to be secured from supply houses in New York or other cities; and nearly all the large Home Mission societies have lantern slides illustrating immigrant conditions at Ellis Island, in the cities, and types of work being carried on.

Settlement Ideal. The Rev. Gaylord S. White, Head Worker of the Union Settlement in New York, in a public address, has clearly outlined the field of the social settlement. "There are at least two aspects in which the social settlement differs essentially from the mission or church: first, the approach to the neighborhood; and, secondly, the contacts with the neighborhood. The church or mission is established for the purpose of declaring a clearly defined message—a gospel that is definite and concrete. It has a distinct propaganda; and it seeks to get men to accept its message and act upon it. It knows at the outset exactly what it proposes to do, for it deals primarily with well ascertained human needs which it believes to be universal. The social settlement does not outline its policy before beginning its work, for the simple reason that it does not know what needs require to be met until it has studied its neighborhood; and, furthermore, its method of work is not through the preaching of the gospel so much as through the organizing of its neighborhood to work for the common welfare."

Neighborly Relations. "The second aspect in which the church and settlement differ is to be found in the neighborhood contacts of the two institutions. The settlement seeks to come into neighborly relations with every element of the surrounding life. Race, religion, social conventions, and class feeling need present no barriers to friendly intercourse between people who live on the same

block or in the same district. The settlement seeks to meet the people on the broad basis of a common humanity. And it may be said that, other things being equal, a settlement is successful just in so far as it stands in effective relations with Jews, Catholics and Protestants, the political leaders, the city officials, the socialist groups, the organized workingmen, and all other groups that affect the social life of the community. There is a value in this, and it is a relationship that is practically impossible for a church or a mission in a heterogeneous community." The need of such centers and the constructive influence which they may have in a great polyglot, immigrant community is perfectly clear. Many earnest Christian men and women are devoting themselves to this work. Certainly the social settlement has a part in the broad purpose of the Kingdom, and in many places may be a supplement to, though not a substitute for, the work of the Church.

A Christian Settlement. A Christian social work, or Christian Settlement, if this designation may be used for the purposes of distinction, is more readily realized than many think. Rather than being an offense, the fellowship of a Christian service of worship, with the singing of hymns, and the simple narration of Bible stories, preeminently the story of the great Master life, finds men at the point of their innermost longing. In a Jewish community, or where the Roman Catholic forces are antagonistic, such an effort may meet the limitations which

Mr. White has pointed out. But the advocate of a distinctive Christian work may feel that, while his work is narrowed, it gets a profounder grip on the life purposes of its constituency.

Among the Bohemians. In the heart of a great Bohemian community in Chicago, a denominational city mission work has established a Christian settlement. Its inspiring genius is a young American woman. The work was begun with a kindergarten in a small one story frame building; later an old three story dwelling house and store was occupied. It will be recalled that only about two per cent. of the Bohemians belong to the Protestant Church abroad; in this country and in a spirit of reaction, there has developed a free-thinking and anti-Catholic movement with a well-organized propaganda; schools for boys and girls are maintained in the Bohemian national halls; they are patriotic in their aim, teaching the Bohemian language and history and also the futility of religion. On the occasion of a Christmas treat at one of these Bohemian schools the teacher said, "God willing, we will have twice as many children next Christmas, but, you know, there is no God, no such thing." In such a hostile environment this settlement house began its work among the children. The range of its activities and the measure of its success are best illustrated in the new building which has recently been erected at a cost of $30,000.

The Settlement Building. The simple but neighborly brick building occupies a lot with fifty feet

frontage; a playground half that size adjoins. On either side of the entrance are an office and library; coat rooms; a clinic; with a generous assembly room at the rear for popular gatherings and Christian worship. The basement provides a gymnasium and baths, a manual-training room, and a laundry,—in thoughtful consideration of women who do not have the proper facilities to do the family wash in their crowded tenements. On the second floor there are class and club rooms; a billiard room for the men; a cooking school; music room; and kindergarten with cloak rooms. The upper floor is for the resident workers, with living, dining, and ten bedrooms. The Sunday-school enrolls over 300 children. A Bohemian-speaking pastor coöperates with the head-worker and the nucleus of a church has been gathered. The entire work is an expression of the needs and aspirations of the Bohemian community.

A Suburban Settlement. Many small towns and suburban communities are awakening to the fact that their problems, while of smaller dimensions, are equally acute in their significance to the common life. In Summit, New Jersey, a Neighborhood House, largely maintained by a local church, has been built, at a cost of $5,000, for a relatively small colony of Syrians and Armenians, and more recently of Italians and Poles, employed in a silk mill. This work also is in charge of a young American woman. Many features of city settlement work are employed, for the same human needs pre-

TYPES OF CHRISTIAN SETTLEMENTS
The Neighborhood House at Summit, New Jersey
The Bohemian Settlement in Chicago

vail, but above all else is the friendly sharing of the neighborhood life. A Sunday-school is maintained in the afternoons with an attendance of 150. On Sunday evenings occasional religious services are held. The outreaching purpose of this work is indicated in needs it placed before the Christian community; "First, a scavenger system under the care of the city; second, a gymnasium that the young men of this section may have a place to visit other than the pool-room or our own somewhat limited quarters; and, third, a gradual increase in knowledge of things as they are, that uptown and downtown, rich and poor, wise and ignorant, may more and more grow together in mutual understanding and purpose for the upbuilding of character and a more perfect realization of the brotherhood of man."

5. *Evangelism*

What Is Religious Work? It is somewhat difficult to say just where distinctive religious work begins in an immigrant community. To aver that feeding the hungry, welcoming the stranger, visiting the sick, and befriending the prisoner are not religious work opens one rather sharply to the criticism of Jesus, "Inasmuch as ye did it not unto one of these least, ye did it not unto me." But, in popular acceptance, religious teaching, the preaching of the gospel, the appeal for loyalty to Christ feature in a distinctive Christian work. The value and place of the so-called social ministry have been

pointed out. The possibilities of Protestant Christian evangelism among the recent immigrants is now considered.

Early Evangelism. It is well known that the Old Immigration from England, the North of Ireland, Scotland, and Germany furnished a large Protestant constituency, a good part English-speaking. So also the Scandinavian immigration, to which may be added the Finns. The Lutheran and German Reformed Churches have naturally extended their ministry to these older constituencies. But other denominations have developed a considerable work among these same peoples in this country. The Congregationalists and Northern Baptists and Methodists have over 700 churches among the Swedish people, with a membership of 54,000. These same denominations, together with the Presbyterians (North), have 1,500 German churches with more than 120,000 members. Work among the Bohemians has been carried on for thirty years, the Presbyterian and Congregational Churches having the largest constituencies. While this work has presented many unique phases, it is not at all comparable with the task which the Protestant bodies are now facing in meeting their share of responsibility for the great masses of the new immigrants who have largely come from Catholic and Orthodox countries.

Work Among Italians. The most extended work of Protestant evangelization among the recent immigrants has been developed among the Italians.

Practically all the larger denominations are enlisted. The Northern Baptists, Methodists, and Presbyterians alone have more than 200 churches and missions among the Italians in this country. Various principles and methods which apply in this more recent work may be illustrated by reference to Italian evangelization in New York City.

Italian Evangelization in New York. The census of 1910 discovered 1,342,000 foreign-born Italians in this country. Over a fourth of this Italian population, or 344,000, resides in New York City; with the children born of Italian parents the Italian population of this one city alone exceeds 500,000, approaching the population of Pittsburgh. There are twenty-five or more well-defined "Little Italys," ranging in population from two thousand to a hundred thousand. Two city blocks on the upper east side of Manhattan have been mentioned as housing over 8,000 Italians. There are more Italians in New York City than in any city in Italy with the exception of Naples. In construction work, the Italian has largely displaced the laborers of other nationalities. The garment-making trade, supposed to belong to the Jew by some inalienable right, now counts Italians as half of its workers. Such industries as the making of artificial flowers, lace, and feather work are largely in their hands. The Italian and Jew are destined to play a determining rôle in the future of this great metropolis. From every point of view, economic, social, religious, the Italians are to be reckoned

with, and the Christian Church that fails to realize its opportunity in associating itself with these new forces of life is short-sighted indeed.

A Demonstrated Ministry. Protestant Italian evangelization in New York is no longer an experiment. While the greater part of the work has been developed in the last eight or ten years, which about marks the period of the rapid incursion of Italian life, the work is now well organized under practically all the larger denominations. There are fifty churches and missions employing the Italian language, with over 5,000 communicants and 5,000 children in the Sunday-schools. The annual outlay for maintenance exceeds $85,000 and the property used exclusively for Italian work is valued at approximately a million dollars. Approaching 1,000 members were added to the Protestant churches in a recent year. The success of this work is not only evidence of the need, but a justification of the effort of the Protestant churches to meet it.

Types of Work: The Department. There are two general types of work among the Italians of the city from the point of view of the inception and conduct of the work: the so-called Italian Department in an English-speaking church, and the Mission begun *de novo* among the Italians. This latter form in a number of cases has developed into organized churches with plants and equipments of their own, in one instance involving an investment of $120,000, in another of $150,000. The first mode, the department, has come about with the change of

THE CHURCH AND THE IMMIGRANT
Tent-work at the Church of the Ascension (Italian), New York
A Daily Vacation Bible School
Services at this Church are conducted in English, Italian, and Magyar.

population. An Italian movement has occurred in a church's parish, in some sections even displacing the Jewish neighbors. Where such churches have had institutional equipments, Italian children entered the day nursery, and were received into the kindergartens and into the clubs. At the Spring Street Church and Neighborhood House, where an Italian colony of 50,000 is slowly displacing the older population, over two thirds of the children in the kindergarten and nursery are Italians and a religious meeting for children is almost wholly made up of the new little neighbors. It was a very natural thing at this point to introduce an Italian as an associate minister; to hold open air services and services for worship in the church. In nearly all such cases, the Italians, while having certain separate services in which the Italian language is used, are received into the membership of the existing church. The value of this departmental work is quite obvious where the church is favorably located. The strong, well-established and well-equipped institutional church commends itself to the Italian colony; the Protestant Church is presented at its best. And, with the additional American leadership, the transition in the life of the young Italians born in this country and speaking English is happily and hopefully made.

The Mission Type. The feeble faith of the American church, its lack of appreciation and experience, in the first instance, led it to undertake Italian evangelization in a number of colonies with most

limited equipment and leadership. A fourth of the centers of Protestant Italian evangelization at the time of this inquiry were being carried on in rented stores. Frequently a store, without adequate means of ventilation and with most primitive equipment, was the answer of the Protestant Church to the social and religious needs of an Italian community of many thousands of souls. Perhaps this was the best the circumstances permitted, but it seems somewhat unfortunate that the recently arrived Italian immigrant, dazzled by his first contacts with the great metropolis, overwhelmed by the complete and commodious school buildings, should thus meet the appeal of the powerful Protestant Church in America in a typical mission in a store. He had been accustomed in his hill-town in southern Italy or Sicily to a little church ample and often beautiful in his eyes.

Buildings. Commenting on the work of various Protestant bodies in Italy, with greatest sympathy and sincerity, Professor Luzzi of the Waldensian Church, in advocating a united Evangelical Church of Italy, pointed out an advantage that would accrue in a better housing of the work. "Instead of having many and different places of worship, which often present a shabby and far from esthetic appearance, it would be possible to have at least one or two churches in every town, built with good taste, in the most central part, and built in such a way as not to be out of harmony with the artistic ecclesiastical monuments that are the glory and

pride of our Italian cities. Under the shadow of these big churches we might have, here and there in every town, a number of mission halls where evangelists, no longer divided by denominational barriers, could preach Christ to the people, with one mind, with one heart."[1]

The Place of Symbolism. In his plea for an appreciation of the taste and religious sentiment of the Italians, and with reference to the place which environment holds in Christian worship, Professor Raffaele Mariano is quoted as saying: "I do not believe that those Italian evangelical buildings which are so bare and cold, and which look like places of public meeting to discuss commercial and worldly matters, are able to attract a people with such lively and fickle imagination as the Italians have. The fact that the excessive outward form of the Roman Catholic Church distracts and lulls the spiritual energies by tickling the sense and exciting the fancy and curiosity does not mean that the Church must lack something able to dispose souls to meditation, to prayer, and to worship, something to make them feel that they are not in an ordinary place, but in the house of God." Professor Mariano was right, thinks Dr. Luzzi. "Between an exaggerated ritualism which is the death of spirituality and a place of worship frigid and prosaically barren lies that just mean which is represented by a church severe but not divested of that sober symbolism which answers to an imperious

[1] *Struggle for Christian Truth in Italy,* 239.

need of the heart, and which contributes to edification and helps to elevate the soul to God."

In a Polyglot Community. The Gary Chapel and Neighborhood House in the midst of the polyglot community at this center of the steel industry affords an illustration of a well-designed Christian enterprise. The work was inaugurated with a kindergarten when the steel plant was under construction and the new town was being reared on the sand dunes. It was the first kindergarten in Gary. In a few months a lot was purchased and a small one-story frame building erected, which provided a meeting room and a small apartment for the Slavic-speaking lay worker. With the growth of the work a state-wide interest was enlisted and the coöperation of the Department of Immigration of the national home mission board. Two corner lots, 50 by 120 feet, were acquired, and the first of a group of three buildings erected at a cost of $15,000, including land. An ordained Slavic-speaking minister, who had been educated in an American college and seminary and with experience in institutional methods, was placed in charge. A Slavic-speaking visitor was engaged. With the further development of the work a trained Director of Religious Education will be added. In the fourth year the Neighborhood House and Chapel sustained an active relation to over 150 families drawn from seventeen races, the largest number being Slovaks, Hungarians, Poles, Croatians, and Italians. Eight national or foreign fraternal societies hold their meetings at

the house. A foreigner's help office, English and civic classes, a Sunday-school, a troop of boy scouts, a service in Slovak, and an evening service in English were among the first activities. In the early experience of the new house it was discovered that the tub baths with a generous supply of hot water and liquid soap were much appreciated and were a source of income for maintenance as well.

Embodying an Ideal. Each of the buildings embodies a phase of the Christian life and Gospel, and the group expresses the spirit and purpose of the work—the ideal of service to the community in the Neighborhood House, reverential worship in the Chapel, and the incarnation of the Christ spirit in the residence or settlement house for the pastor and workers. The Neighborhood House first erected provides an office, reading-room, and a meeting-room on the first floor; a lounge and smoking-room and baths in the basement; a model kitchen, club, and class-rooms on the second floor; the third floor provides a dormitory for a dozen young foreigners, who thus become a part of the community enterprise. This dormitory feature and dining-room will be extended in connection with the upper floors of the residence house, since one of the greatest needs of the young workers in such a community is for a home in good surroundings.

The New Incarnation. When the Protestant Church approaches a needed ministry to an immigrant community, it should go, not in the narrowness of a sectarian purpose to make Presbyterians,

Baptists, Methodists, or even, in the first place, to gain recruits for the Protestant Church. In the consciousness that it possesses the gospel, the good news of the grace, mercy, and truth of God revealed in Jesus Christ, its primary purpose should be to make him known and to serve as he served. It will be the new incarnation of the living God in our immigrant communities that will open blind eyes and liberate the forces of spiritual life and formative power.

GETTING TOGETHER

Christ and modern democracy alike represent a protest against whatever is dead in institutions, and an attempt to bring life closer to the higher impulses of human nature. There is a common aspiration to effectuate homely ideals of justice and kindness. The modern democrat is a plain man and Jesus was another.—*Charles Horton Cooley.*

The farther I traveled in Europe, and the more I entered into the life of the people at the bottom, the more I found myself looking at things from the point of view of the people who are looking up, rather than from that of the people who are at the top looking down, and, strange as it may seem, it is still true that the world looks, on the whole, more interesting, more hopeful, and more filled with God's providence, when you are at the bottom looking up than when you are at the top looking down.—*Booker T. Washington.*

This is no dead pile of stones and unmeaning timber. It is a living thing. When you enter it you hear a sound—a sound as of some mighty poem chanted. Listen long enough, and you will learn that it is made up of the beating of human hearts, of the nameless music of men's souls—that is, if you have ears. If you have eyes, you will presently see the church itself—a looming mystery of many shapes and shadows, leaping sheer from floor to dome. The work of no ordinary builder! The pillars of it go up like the brawny trunks of heroes; the sweet human flesh of men and women is molded about its bulwarks, strong, impregnable; the faces of little children laugh out from every cornerstone; the terrible spans and arches of it are the joined hands of comrades; and up in the heights and spaces there are inscribed the numberless musings of all the dreamers of the world. It is yet building—building and built upon.—*Charles Rann Kennedy.*

VIII

GETTING TOGETHER

Democracy. "Unless we all get together we shall all get left." So the inspiring genius of the famous Ford Hall meetings in Boston phrases the underlying necessity of democracy. He discerns that our American democracy both by nature and intent is increasingly heterogeneous. Powerful forces are dividing and separating us into many classes. There is no common meeting ground. Gentiles and Jews do business together, but do not mix socially or religiously. Catholics and Protestants are widely separated. Employer and employee may be housed under the same roof, but each class is combining for protection against the aggressions of the other. The rich and poor live in the same town but on different streets and in sections of the community that have nothing to do with each other. You cannot have democracy on these terms. "A democracy must be made homogeneous in its ideals, even though it be made up of elements drawn from the ends of the earth. And these ideals cannot be superimposed from without nor handed down from above by any one class to the others; they must be evolved from the entire mass. The people must together work out their own salvation." [1]

[1] George W. Coleman, *Continent*, March 27, 1913.

Hill vs. Hollow: In the beautiful Mohawk Valley in New York State is a city charmingly and fortunately located at a point where a declivity has created falls and rapids, providing water power as a basis of industrial prosperity. Its people, thrifty descendants of the original settlers of the valley, or of self-respecting Irish and German parentage, lived in their own homes. The town was supplied with gas and electricity, and its well-paid laborers made the tradesmen prosperous. Saloons were few and kept within bounds. Of recent years, the character of the town has changed. The small factories, usually two stories high, have been replaced by the brick mills of the big textile companies. The old colonial residences on the south side of the river have been converted into tenements. Cheap frame flats have been thrown up, sheltering dozens of families. Saloons have become common. Formerly, this town was homogeneous. Employers and employees had grown up together, had attended the same schools, and had the same start in life. They attended the same churches on Sunday and greeted each other on the street. But this belongs to the past. To-day, the impersonal relation between employer and employee is intensified by the incorporation of the largest mills. The immigrant workers are huddled together on the south side, where the conditions have attracted the attention of the state authorities. The good and respectable folk live on "the hill"; the hollow is left in possession of the "Hunkies." This aforetime pleasant and peaceful

town was recently the scene of an industrial war in which the Industrial Workers of the World and Socialist leaders from neighboring cities played an active part. The cause of Christian democracy will never advance here until the folks on the hill and the workers in the hollow get together.

Colonizing. It is not difficult to explain this new order in our community life. The recent immigrants, like the proverbial birds of a feather, flock together. Language thus far determines our associations. The inability of the foreigner to speak English is the greatest obstacle to his distribution; it causes segregation in colonies and prevents proper contact with American life and institutions. The majority of the newly arrived immigrants report that over three fourths of their people have spent the entire period of their residence since they came to the United States in the neighborhood where they now are. Furthermore, the incomes of these workers not only restrict their homes to the cheapest section of the city, but, in the early stages of their progress, hold them to a locality. If these tendencies are observed among the immigrants, the older and prosperous populations "colonize" also. So far as the churches are concerned, it must be frankly set down that, in most cases, both in their equipment and constituency, they tend simply to reflect the economic and cultural status of the people to whom they minister. But we are concerned now with solutions rather than explanations. For a Christian democracy cannot

be worked out on this basis. As the recent immigrants with their different standards of living intensify the problem, there is all the more need for the virtuous to rouse themselves to activity.

Step Lively. At Ellis Island I watched a strong and splendid appearing young Slav moving from place to place with a noble sort of bearing. He went to the long counter where the uniformed agents exchanged the orders of the steamship companies for railroad tickets. As he came to the wire grating, his bag was dropped to the floor, he stood erect and took off his cap. While this attitude of respect to a public officer was doubtless tinged with something of the servility which had entered into his life in Europe, I reflected with regret on the swiftness with which he would lose his manners in America. Nor would he be wholly to blame. For I knew, also, how other uniformed officers would hustle him into the subway with a shove between the shoulders, and a "step lively" which would not always end with a "please." Things are vastly different in this country. There is no mistaking its new freedom, a freedom which some interpret as license. But how few there are to help the immigrant to understand.

Readjustment. Many immigrants meet with highly organized life for the first time upon their arrival in America. Most come from the small villages or country districts. The simple experiences of rural life are exchanged abruptly for a city ward in Pittsburgh, Chicago, or Kansas City.

Money, language, food, clothes, customs, common laws, everything is different. Life must be begun over again. But the new order soon grips the quickened imagination. A young Hungarian girl was taken from the crowded city to the suburbs, where every effort was made to give her a good home. The call of the city, however, was irresistible, and in the midst of the summer she returned to her sister among the tenements where she could go to see "the movies." A young Croatian woman who came to America to join her husband wrote back telling how hard it was for her to wear a hat. Her husband said: "You may live with me for years, but I shall not go out with you unless you wear a hat." We sympathize with her, but this experience, less enamoring than "the movies," was simply one among a hundred the immigrant must undergo in the process of adjustment to the new environment. With new needs, in a new sense of mutual dependence, with quickened racial consciousness, he turns to new forms of associated life. The immigrants first get together among themselves. The full significance of this we are slow in appreciating.

1. *Organization*

Immigrant Institutions. One of the most interesting phases of immigrant life in this country is found in the great number of societies which have been developed out of the new experience. The dangers of employment and the need of protection

for the family; a quickened sense of nationality in the free air of America; religious associations; the desire for social life; all give a stimulus to these organizations. Some, in the processes of reaction, are anticlerical. The meaning and significance of this organized life ought to be better understood by us in America who desire to get together with the immigrants in working out the ends of a Christian democracy. Dr. Hourwich says: "A deeper insight into the social life of the immigrant will discover powerful forces making for social assimilation in those very institutions which are popularly frowned upon as tending to perpetuate the isolation of the foreigner from American influences. The newspaper printed in a foreign language is virtually a sign of Americanization; the Lithuanian peasant at home had no newspaper in his own language; the demand for a newspaper has grown on American soil. The theater where the immigrant sees a play produced in his mother tongue is likewise the outgrowth of the democratic spirit of American social life; the theater in Eastern Europe caters only to the upper classes. The numerous foreign-speaking organizations owe their existence to the political freedom of the United States. It is through all these social agencies using his native tongue as a medium of communication that the immigrant, who is not a scholar, is enabled to partake of the advantages of American civilization."[1]

Mutual Protection. Many of the mutual benefit

[1] Isaac A. Hourwich, *Immigration and Labor*, 44.

societies are organized in connection with the foreign churches; the priests have an active hand in their management. Many others are on a purely secular basis. The Italian societies are largely secular and bear the names of Italian patriots, Garibaldi, Victor Emmanuel, Bruno. An illustration of one of these beneficial societies is found among the Magyars in the Verhovay Aid Association, named for a prominent Hungarian statesman who did much to befriend the poor. Established in 1886, this society has over 180 branches. The branch at Lackawanna, a steel center, has sixty members, including a number of the women. The dues are $1.25 a month, with an additional quarterly payment of 50 cents, a total annual payment of $17. The sum of $6 a week is paid in case of sickness, and $1,000 at death. The receipts of this branch in a year amounted to $1,190. Its monthly meetings were formerly held over a saloon; with the building of the Magyar Presbyterian Church they were transferred to its more congenial social hall.

In One Community. The part these various organizations play in the life of an immigrant community is illustrated in the Bohemian colony of 30,000 in New York. The social life of the people centers about three large halls, the National Hall, the Blue Sokol Hall, and the Workingman's or "The Reds'" (Socialist) Sokol. The Sokol or gymnastic societies among the Slavic peoples are similar to the turnvereins among the Germans. The National Hall, a five-story fire-proof building, was

built at a cost of $150,000. On the ground floor there is a large bar and restaurant; in the rear a moving-picture theater; the income from these features largely help to maintain the institution. On the upper floors are meeting rooms for lodges, both for men and women, and labor unions. More than 90 organizations hold their meetings in this National Hall. The upper floor is devoted to a theater and ballroom. This hall also houses the Bohemian freethinking school, with classes for boys and girls meeting every day from four to six, and on Saturday from eight until twelve o'clock. More than 800 children attend this well-appointed school. In a year's receipts at the Red Sokol—over $31,000—the largest item, exceeding $25,000, was from the bar. The average American knows little or nothing of these strong organizations among the "foreigners." A visit to one of these great national halls is a revelation. And it must certainly suggest the futility of the Protestant Church's approach to such a community with a meager little mission. Fortunately, in this particular community, there is a Bohemian Protestant Church with a dignified edifice, which is about to erect a well-equipped settlement house adjoining.

National Societies. The oldest existing organization among the Slavic peoples in this country, the Chekho-Slavonic Benevolent Society, or, as it is commonly called by the initials of its name in Bohemian, the Č. S. P. S., was founded by the Bohemians of St. Louis in 1854. In the religious controversies

A CROATIAN SOKOL OR GYMNASTIC SOCIETY
At the Steel Center, Gary, Indiana

which early divided the Bohemians, this society came to represent the freethinking, anti-Catholic side. It has over 200 branches and more than 23,000 members. The Polish National Alliance, a very strong and powerful society, has 800 branches with a membership of over 50,000. It has recently acquired a valuable property in Pennsylvania for a Polish university. It maintains a Polish Home in New York where Polish immigrants may be temporarily sheltered. The Polish Alliance is quite independent of the Catholic Church. Fifty per cent. of its members are American citizens. While these societies have the benevolent features, they aim also to keep alive a love of the old language, history, and tradition and to forward the cause of their people in Europe, where they suffer political oppression. Yet all are loyal to this country. The American flag is always prominent in their parades.

Patriotism. As Miss Balch has pointed out: "To many an immigrant the idea of nationality first becomes real after he has left his native country; at home the contrast was between village and village, and between peasants as a class and landlords as a class. In America he finds a vast world of people, all speaking unintelligible tongues, and for the first time he has a vivid sense of oneness with those who speak his own language, whether here or at home." With this new group consciousness, this awakening of patriotism, how exceedingly important that the immigrant should have the friend-

ship and the guidance of those in this country who can lead them to an appreciation, also, of the spirit and purpose of American institutions.

Newspapers. Another feature of the organized life of the immigrant which powerfully shapes and molds his life in its new relations is his newspaper. At the close of 1912 there were, in the United States and Canada, 538 newspapers printed in 29 foreign languages. Seventy-eight of these were dailies, 377 weeklies, 33 semi-weeklies, 32 monthlies, and 18 at varying periods. Papers in foreign languages are published in 35 of our states. In this vast enterprise $27,000,000 of capital is invested. The subscription receipts were over $10,000,000; and the value of the advertisements which they carried exceeded $7,000,000. The largest number of publications were Italian, 110; followed by the Swedish, 59; Polish, 57; Norwegian-Danish, 45; Bohemian, 42; Jewish, 34. Even the Syrians have 10 papers and the Chinese 6. Nearly all these publications are members of The American Association of Foreign Language Newspapers. In New York, *Forward,* the Jewish socialist daily, has a circulation of 130,000. *Atlantis,* the Greek daily, circulates 30,000 copies; *Il Progresso Italo-Americano,* 80,000; *Al-Hoda,* the only Syrian daily in the United States, has a circulation of 10,000. A Swedish weekly published in Chicago circulates 63,000 copies. *Tyomies,* the largest Finnish daily, published in Hancock, Michigan, circulates over 12,000 copies.

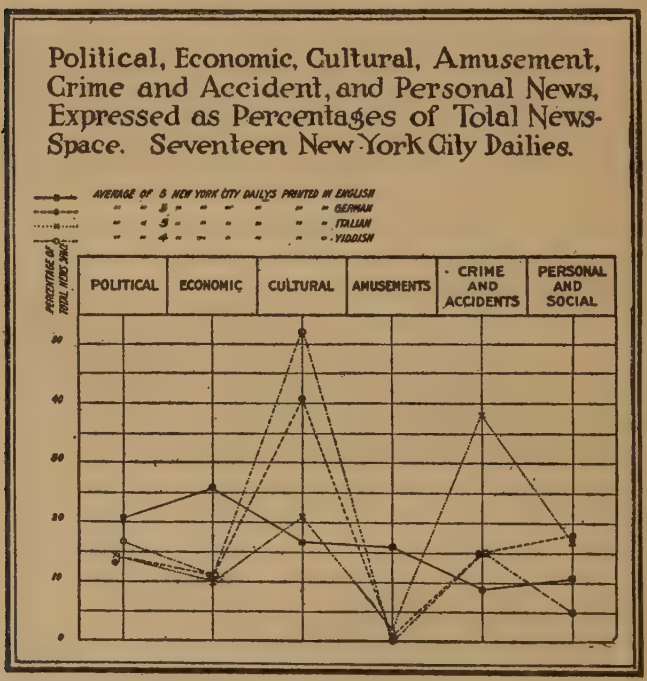
What the Immigrant Reads in His Paper. Pro-

fessor Tenney, of Columbia, recently set a group of his students in sociology the interesting task of measuring and analyzing the news in seventeen New York daily newspapers. Five were published in English, three in German, five in Italian, and four in Yiddish. The news was defined as everything printed excepting editorials, illustrations, and advertising. Of the English papers, thirteen issues were measured, of the German six, Italian six, and Yiddish seven. For purposes of comparison, the figures of gross space devoted to the various classes of news were reduced to percentage of the total news space. The news was further classified under such heads as Political, Economic, Cultural, Amusements, Crime and Accidents, Personal and Social. The diagram[1] shows the percentage of news space under these heads for the papers in the four languages. The English papers rank high in political and economic news with a low record for the non-English papers. The Yiddish and German journals devote a large amount of space to cultural news, 52 per cent. and 42 per cent. respectively. Under cultural news, the figures reflect the known interest of the Hebrews in education and drama, the German's love of music, and the Italian's of art.

The Italian Papers and Crime: "Crime and accidents" revealed the most startling facts of the whole investigation. For the Italian dailies the figure was 38 per cent. Of this only one of the units was "accidents," leaving 37 per cent. as the

[1] See page 228.

average for crime alone. This class of news in the various Italian papers of New York City ranged from a maximum of 45 per cent. of the entire news space to a minimum of 25 per cent. Thirteen issues of a standard daily, published in Italy at about the


Political, Economic, Cultural, Amusement, Crime and Accident, and Personal News, Expressed as Percentages of Total News-Space. Seventeen New York City Dailies.
AVERAGE OF 5 NEW YORK CITY DAILYS PRINTED IN ENGLISH
" " 3 " " " " " GERMAN
" " 3 " " " " " ITALIAN
" " 4 " " " " " YIDDISH
PERCENTAGE OF TOTAL NEWS SPACE
POLITICAL
ECONOMIC
CULTURAL
AMUSEMENTS
CRIME AND ACCIDENTS
PERSONAL AND SOCIAL
50
40
30
20
10
0

same date, showed only 8 per cent. "crime" news. The total of 37 per cent. "crime" news was subdivided as follows: trials 16; arrests 4, fights and brawls 3.5, bomb and black-hand 3.5, murder and

suicide 3, other crime 7. "Such figures seem to sustain the opinion," Professor Tenney said, "of a leading New York Italian, that the Italian press of the City has no more constructive value than a band of brigands."[1]

A Suggestion. This whole investigation was most interesting not alone in the facts developed, but in suggesting the value of methods of scientific precision in a study of the influences bearing upon the life of our immigrant communities. Even in less ambitious ways, it would repay any one interested enough, or a group of young people, to collect the foreign newspapers published in a city or state, and to gain some acquaintance with the editors and publishers, their character and purpose, their attitude toward American life and institutions. When Miss Kellor took hold of the New York State Bureau of Industries and Immigration she found a valued ally in the foreign language newspapers.

Opportunities for Coöperation. Other intensely interesting phases of the organized life of the immigrant may only be mentioned: his relation to organized labor;[2] his participation in partizan politics; his interest in patriotic and religious festivals. Any one who takes the pains to study the life of the immigrants on this side will be amazed

[1] Alvan A. Tenney, *Independent*, October 17, 1912.

[2] For a discussion of the Immigrant and Organized Labor see Reports of Immigration Commission, Vol. I, p. 417, and a searching critique of the findings of the Commission by Isaac A. Hourwich, *Immigration and Labor*, ch. IX, "Labor Organizations."

at the way in which they have gotten their forces together and the idealism which inspires many of their societies. It is poor Christian statesmanship that does not see in these varied organizations great possibilities for democracy. It is a shame that in many of our city colonies we leave the corrupt politician and the brewer's agent to be the leader of these forces, while estimable Christian citizens are not so much as aware of what is going on in the world of the immigrant worker.

"With" Instead of "For." In this whole matter of coöperation, nothing could be more to the point than the observation of Miss Scudder: "We shall be more Christian as well as more scientific if, instead of forming our social program out of our own heads, or from superficial observation, we study how to direct aright the great forces arising from life. Identification of ourselves with the people must be the keynote of sound social advance; it affords the only hope of checking the habitual waste of social effort. Let us hasten to say how often the principle is accepted and practised, with fine and fruitful results. But let us also not shrink from confessing how large a proportion of philanthropic and social work, occasionally at least, violates it . . . Here is the settlement movement,—at its best the highest expression of social compunction. How often it draws naively on that very class-psychology it seeks to transcend! What is the usual procedure in establishing a settlement? An uptown committee; funds raised, a plant pre-

pared by uptown money; a salaried staff, drawn certainly not from the neighborhood itself, which proceeds with devotion and energy to "uplift" that neighborhood by a cheerful application of uptown art, music, hygiene, morals, and manners. Often the workers act as if they were dealing with an inert mass; nor indeed is it easy to learn to work 'with' instead of 'for.' Yet every district pulsates with a life of its own."[1]

2. *A Meeting Ground*

A Hopeful Movement. The realization of the newer democracy calls for the neighborly spirit, a community interest, a real sharing of the common life. There must be a common meeting ground. A hopeful tendency in this direction is the reclaiming of the public school for such a center of community life. In the coke region of western Pennsylvania nearly every town has its public school building. When the children leave at three or four o'clock the key is turned, and in communities where there is no provision whatever for a place of informal meeting other than the saloon or pool room these buildings remain dark and unoccupied. This sheer waste a newer movement is correcting in our cities. There is a wider use of the school plant, which not only serves a larger educational purpose, but a democratic purpose in bringing people together. This wider use of the school plant includes the now generally accepted evening school; and vaca-

[1] Vida D. Scudder, *Socialism and Character*, 141.

tion schools, in which the instruction is nearly all of the nature of hand-work, basketry, bench-work, Venetian iron work, elementary sewing, dressmaking, millinery, and embroidering. Another "wider use" of the school plant during the summer is that of the vacation playground; during the winter, one of the commonest uses now being made of our modern buildings is for free lectures and entertainments; evening recreation centers for the children are also being opened, supposed to receive only boys and girls who are no longer in school. But of special interest is the use of the school building as a social center. A conspicuous example of the social center idea is found in Rochester.[1]

A Social Center. In Rochester certain of the school buildings were equipped with gymnasiums, shower baths, chairs, tables, games, a traveling library, a set of table crockery. Men's Civic Clubs, Women's Civic Clubs, and "Coming" Civic Clubs for the young people were organized. On Fridays the men and women meet together, hear a lecture, or enjoy an entertainment or a concert. Sometimes the clubs all get together for a "feed." The sentiment of the Rochester people is well expressed in the following remark, made at one of the first meetings in a social center: "This is a great discovery, to find that we have a beautiful club house built

[1] Clarence A. Perry, *Wider Use of the School Plant* (Survey Associates: New York). The suggestion of this stimulating book is applicable to churches and missions as well as public schools. Its title might be broadened to include "the church plant."

and paid for, belonging to all of us and all ready for use."

Purpose of the Social Center. The spirit of this new enterprise, which has its very obvious bearing on the wider use of the school buildings in our immigrant communities, is clearly stated by Edward J. Ward, who gave the initial impetus to the work in Rochester. "The Social Center was not to take the place of any existing institution; it was not to be a charitable medium for the service particularly of the poor; it was not to be a new kind of evening school; it was not to take the place of any church or other institution of moral uplift; it was not to serve simply as an 'Improvement Association' by which the people in one community should seek only the welfare of their district; it was not to be a 'Civic Reform' organization, pledged to some change in city or state or national administration; it was just to be the restoration to its true place in social life of that most American of all institutions, the Public School Center, in order that through this extended use of the school building might be developed in the midst of our complex life the community interest, the neighborly spirit, the democracy that we knew before we came to the city."

Is This Radical? A more recent movement, fraught with great possibilities for the guidance and development of the civic life of our immigrant communities, is the use of school buildings for avowedly partizan political meetings. This may appear a

radical step, but an underlying basis of our democracy is in a healthy public opinion; and nowhere is correct opinion more needed than in matters of governmental policy. Are the great issues of our American democracy safer when discussed in crowded, ill ventilated halls, often over saloons, or in the buildings set apart for the education of the people?

Labor Temple. A church in an immigrant and industrial community should aim at being a social center, for fellowship as well as the expression of the social and religious aspirations of the people. It should be inspired by a thoroughly democratic spirit. An enterprise that has gone far in this direction is the Labor Temple in New York, maintained by a denominational home mission agency. It stands on the corner of two thoroughfares which lead into the heart of the great alien and foreign population of the lower east side. Within its parish of about a mile square there are 400,000 souls. Over 1,400 children were arrested in this parish in a single year, about one half for "disorderly conduct"; the native-born children of foreign parentage were the greatest "offenders." But the problem which stands out above every other is the industrial situation, the question of getting a living. Two hundred thousand Jewish and Italian workers were on strike in this community in a recent winter. The Presbyterian congregation which had occupied this old-fashioned brown-stone building for many years had gradually dwindled with the

incoming of the new and foreign neighbors, and finally gave up the field and united with a church on the lower west side.

The Old Order Changeth. The Rev. Charles Stelzle then found an opportunity to realize a long cherished ambition, to establish a Christian institution that would express the interest of the working people. No alterations were made in the building; there were simply the big auditorium, with a gallery, and a chapel at the rear with an upper and lower lecture room. The only change was in the big electric sign which blazed out the new name and the new welcome, on the corner of the church, "Labor Temple." Behind the pulpit the text which had for long confronted the older American congregation seemed to take on a new significance; "Come unto me all ye that labor and are heavy laden and I will give you rest." There was no constituency to launch the enterprise. There was simply the great, throbbing, pulsing mass of humanity daily passing its doors, skeptical of, if not antagonistic to, the conventional Christian Church.

Out of the Experience of the People. Mr. Stelzle was born on the east side and for twenty-five years lived in the tenements of lower New York. For eight years he worked as a machinist. He understood the ordinary experiences of the people; he knew the sort of a church that would appeal to the working classes; he believed in their essentially religious purpose, even though they were cold to the conventional church. The program announced

for the opening week of the Labor Temple at once gave a clue to its character and its democratic spirit. This program with modifications from time to time has generally been adhered to:

SUNDAY, 3.30 p. m.	Men's Mass Meeting. Frank Morrison, Secretary of the American Federation of Labor.
SUNDAY, 7.30 p. m.	The People's Service, with sermon by the Rev. George Dugan, D.D.
MONDAY, 8 p. m.	Illustrated Lecture with Motion Pictures. Rev. Charles Stelzle.
TUESDAY, 8 p. m.	Civic Forum. Hon. William S. Bennet; "The Immigrant."
WEDNESDAY, 8 p. m.	Young People's Night. Address by Robert C. Ogden.
THURSDAY, 8 p. m.	Social and Reception. Jacob A. Riis; "Neighbors."
FRIDAY, 8 p. m.	Religious Forum. W. W. White, D.D., "What Kind of a God Does the Bible Present?"
SATURDAY, 8 p. m.	People's Popular Program. Vocal and Instrumental Music, Motion Pictures, etc.

Shaped by Actual Life. While Labor Temple did not emphasize in the first instance the group activities ordinarily associated with the institutional church, the demand developed quickly and group clubs of boys and girls were formed and a Children's Hour with motion pictures on Friday afternoons. As the work has progressed, under the Superintendency of the Rev. Jonathan C. Day, the Sunday evening service does not differ essentially from the usual service of worship in a Protestant church. A Sunday-school has also been organized, largely made up of Jewish children. But the char-

acteristic feature of Labor Temple is its democracy and the opportunity that is afforded at the close of every address for the people to be heard, questions asked and answered. There is thus far no organized congregation. Labor Temple has no predetermined program, for it is trusting the people to help develop that program out of their increasing Christian experience. Where a conventional church closed its doors there is to-day a Christian institution welcoming thousands every week.

3. *Leadership*

A Demand. Somewhere or other in all the forward movements of our common life there emerges a man, a leader. In proportion as he has trained capacity, has identified himself with and has understood the needs and aspirations of the undistinguished masses, he becomes a leader of the people. There was never a time when our country more demanded leaders. The church will be hard-pressed unless from her ranks more men come forward of surpassing gifts, of finest training, of profoundest consecration, ready to identify themselves with the working people in their struggle for a fairer life. It is simply to record a commonplace, that the tendency in the Church is for the men of parts to gravitate away from the masses of the people rather than toward them.

A Foreign-Speaking Pastorate. For a work of evangelism among the recent immigrants the gen-

eral consensus of opinion favors a foreign-speaking pastorate. Among the newly arrived immigrants, especially, and in the early days, a foreign tongue is almost essential for any work of evangelism. When the late General Booth of the Salvation Army was asked whence the workers were to come competent to carry on his vast plans, he replied, "From the converts." This may well apply to the work of the Church among the recent immigrants. It is normal to expect a leadership from the ranks of young men of foreign birth or origin. A number of the denominational agencies are maintaining colleges and theological seminaries for the special preparation of such young men for this new ministry of the Church. They naturally understand their people, and where they sincerely share their lot they help them to an expression of their religious life in the new environment.

Caution. In the eagerness of the Church to extend its ministry to the new populations and where leadership was difficult to find, many discouragements have been sustained through the ordination to the ministry of men who were not thoroughly prepared, or were incompetent by other defect or limitation to meet the serious work to which the Church called them. This is not a criticism of the foreign-speaking pastors as a class, for the leaders among them are earnestly asking that greater care be exercised and a higher standard expected. In a recent conference, when the Magyar work was considered by both Magyar and American pastors,

CHURCHES IN NEW YORK CITY

Church of the Ascension—Italian

Second Avenue Church, Where Services are Held in Seven Languages

this resolution was unanimously adopted: "The Calvinist Magyars have had a well-educated ministry abroad and we feel that the highest possible standard should be maintained in this country. We do not believe in a double standard of education or qualification for the ministry, one for foreign-speaking men and a second for English-speaking men. We believe both standards should be high and that our foreign-speaking candidates for the ministry should apply themselves with the same devotion and painstaking in preparation for the ministry as is expected of all candidates in the Church."

American Leadership. While the Church may naturally expect a leadership from earnest young men and women of foreign birth or origin, with their natural aptitude for the language, the conditions in our great cities and the seething life of our industrial centers create a field for the same fine-fibered young American that is volunteering for work in foreign lands. The immigrant and industrial communities of this country offer unparalleled opportunities for service to young men of heroic consecration, men with a grasp upon the significance of American democracy and American institutions, trained in modern scientific methods, in sociology and philanthropy, and with a sympathetic acquaintance with the life, language, history, and religious traditions of the immigrants. Such men are imperatively needed, if the Church is adequately to readapt its ministry in these new communities.

Immigration Fellowships. Some years ago the Pennsylvania State Young Men's Christian Association sent a group of men abroad for a year to travel through Italy and Austria-Hungary under the tutelage of Dr. Steiner, with the purpose of equipping them for work among the foreigners in this country. The Presbyterian Board of Home Missions, through its Department of Immigration, is the first of the national Church agencies to apply this principle to the preparation of a new sort of home missionary. It offers a series of Immigration Fellowships bearing $1,000 each to recent graduates of theological seminaries. These Fellowships contemplate residence and study abroad at the sources of immigration for a period of eighteen months or more. In the first two years, among seven men appointed, four were the honor graduates of their respective seminaries. These men have gained a rich background for their work in this country, a working knowledge of the language, and above all else a passionate and contagious enthusiasm for their ministry. They will serve not alone in interpreting the best ideals of American Christian life to the immigrants, but in interpreting back again to the Church the needs and aspirations of our new Americans.

An Open Door. Quite apart from the service of those who may consciously dedicate themselves to a ministry among our recent immigrants are the manifold opportunities for personal service on the part of Christians everywhere. In the long run, the

assimilation of our new immigrants to the body of our American Christian life will not be effected through foreign-speaking churches or missions, important as these are. Their lives will be molded and their purposes shaped through personal contact. A sympathetic attitude, an earnest effort to understand his needs as well as his limitations, a readiness even at some cost to place time and patience at his disposal, and a Christian with any play of the imagination whatsoever may find numberless ways in which he may share the immigrant's lot and win his everlasting friendship.

An Incentive. Because the working conditions in the old country are so hard, the immigrants, especially the immigrant women, appreciate all the more any improvement when they come to America. The peasants are so imbued with the idea that they are born to be trodden underfoot by the *pánové,* or *herrenschaften* (aristocracy) that even mere courteous treatment by an employer brings great joy to their hearts. A young Bohemian woman, having saved a tidy sum from her earnings as a maid in America, returned to her home in Prague with the idea of settling down there to work. It was scarcely two months before she was on her way back to America. The reason she gave was not solely the better wages she would receive. She said, "Here I work like a dog and am treated like a dog. In America I work hard, but my mistress is kind and considerate, and evidently thinks I am a human being too. She makes me to ease on my work when I

am sick, and she has given me tickets to a concert. Such a thing is unheard of here in Bohemia. I am going back to America, and I do not think that I shall ever return." From his intimate life among the peasantry of Austria, a correspondent writes: "The most lasting good that America can give the immigrant is not so much higher wages, as it is the feeling that he is a human being with the right to be treated as such."

The Issue. In the broad expanse of America, which God seems to have kept for his latest great schooling of men for his commonwealth, the forces of an immigrant life have been gathering from the four corners of the world. Steadily and irresistibly the work of fusion goes on, through amalgamation,—the mingling of blood in intermarriage; through assimilation,—a spiritual fusion, a growth into similarity of language, customs, ideals. It is too soon to forecast what will happen in this country so far as the new forces of life are concerned, Slavs, Hungarians, Italians, and Greeks. But it may be predicted with confidence that both sorts of fusion will continue, that we shall see here in America a still more composite race, unlike anything in the world's life hitherto. On the side of Christian idealism, in the realization of a Christian democracy, what this fusion will mean must be determined by enlightenment, equal opportunity, fair play, the infiltration of our common life with the spirit and purpose of Jesus Christ. We, who are living to-day, are beholding the creation of a new

race of mankind, a new democracy. It ought to thrill us that we are not only a part of it, but that under God we may have a share in shaping its destiny.

APPENDIXES

APPENDIXES

APPENDIX A

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2. The Need of Learning English.
3. The Story of the American People.
4. Abraham Lincoln: The Great Citizen.

Second Series: In English.

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Cost of the Material

Lesson leaves, per series	5 cents
Teaching chart (with Domestic series only)	$1.50
Conversation cards (for use with both Industrial and Commercial series), complete set, per series, in a box	50 cents
Teachers' Manual.....Cloth, 50 cents; paper,	35 cents

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APPENDIX D

Total Immigrants by Decades[1]

1821-1830	143,439	1871-1880	2,812,191
1831-1840	599,125	1881-1890	5,246,613
1841-1850	1,713,251	1891-1900	3,687,564
1851-1860	2,598,214	1901-1910	8,795,386
1861-1870	2,314,824		

APPENDIX E

Increase of Foreign-born in Population by Decades[2]

Census Year	Foreign-born Population	Increase	Percentage Increase
1850	2,244,602		
1860	4,138,697	1,894,095	84.4
1870	5,567,229	1,428,532	34.5
1880	6,679,943	1,112,714	20.0
1890	9,249,560	2,569,617	38.5
1900	10,341,276	1,091,716	11.8
1910	13,343,583	3,129,766	30.6

[1] From Peter Roberts, *The New Immigration*, 362.
[2] *Ibid.*, 363.

APPENDIX F

TOTAL FOREIGN-BORN IN THE UNITED STATES IN 1910, BY COUNTRY OF BIRTH[1]

COUNTRY OF BIRTH	1910 Number	1910 Per Cent. of Total	INCREASE 1900-1910 Number	INCREASE 1900-1910 Per Cent.
Total foreign-born	13,515,886	100.0	3,174,610	30.7
White	13,345,545	98.7	3,131,728	30.7
Non-white	170,341	1.3	42,883	35.0
EUROPE	11,791,841	87.2	2,920,061	32.9
Northwestern Europe.	6,740,400	49.9	[3]–275,911	–3.9
Great Britain	1,221,283	9.0	53,660	4.6
England	877,719	6.5	37,206	4.4
Scotland	261,076	1.9	27,552	11.8
Wales	82,488	0.6	–11,098	–11.9
Ireland	1,352,251	10.0	–263,208	–16.3
Germany	2,501,333	18.5	–312,295	–11.1
Scandinavian countries	1,250,733	9.3	178,641	16.7
Norway	403,877	3.0	67,489	20.1
Sweden	665,207	4.9	83,193	14.3
Denmark	181,649	1.3	27,959	18.2
Netherlands (Holland), Belgium and Luxemburg	172,534	1.3	44,815	35.1
Netherlands	120,063	0.9	25,132	26.5
Belgium	49,400	0.4	19,643	66.0
Luxemburg	3,071	[2]	40	1.3
France	117,418	0.9	13,221	12.7
Switzerland	124,848	0.9	9,255	8.0
Southern and Eastern Europe	5,048,583	37.4	3,215,689	175.4
Portugal	59,360	0.4	28,752	93.9
Spain	22,108	0.2	15,058	213.6
Italy	1,343,125	9.9	859,098	177.5
Russia and Finland	1,732,462	12.8	1,091,719	170.4
Russia	1,602,782	11.9	1,024,680	177.2
Finland	129,680	1.0	67,039	107.0

[1] Summary from census of 1910, *American Leader*, April, 1913.
[2] Less than one tenth of 1 per cent.
[3] A minus sign (–) denotes decrease.

COUNTRY OF BIRTH	1910 Number	1910 Per Cent. of Total	INCREASE 1900-1910 Number	INCREASE 1900-1910 Per Cent.
Austria-Hungary	1,670,582	12.4	1,033,573	162.3
Austria	1,174,973	8.7	683,678	139.2
Hungary	495,609	3.7	349,895	240.1
Balkan Peninsula	220,946	1.6	.....	....
Roumania	65,923	0.5	50,891	338.6
Bulgaria	11,498	0.1	.....	....
Servia	4,639	[2]	.....	....
Montenegro	5,374	[2]	.....	....
Greece	101,282	0.7	92,767	1,089.5
Turkey in Europe	32,230	0.2	.....	....
Country not specified	2,858	[2]	.....	....
ASIA	191,484	1.4	71,236	59.2
China	56,756	0.4	-24,778	-30.4
Japan	67,744	0.5	42,956	173.3
India	4,664	[2]	2,633	129.6
Turkey in Asia	59,729	0.4	.....	....
All other countries	2,591	[2]	-9,304	-78.2
AMERICA[1]	1,489,231	11.0	171,851	13.0
Canada and Newfoundland	1,209,717	9.0	29,795	2.5
Canada—French	385,083	2.8	-10,043	-2.5
Canada—Other	819,554	6.1	34,758	4.4
Newfoundland	5,080	[2]	.....	....
West Indies[3]	47,635	0.4	22,200	87.3
Cuba	15,133	0.1	4,052	36.6
Other West Indies	32,502	0.2	18,148	126.4
Mexico	221,915	1.6	118,522	114.6
Central and South America	9,964	0.1	1,334	15.5
Central America	1,736	[2]	-2,161	-55.5
South America	8,228	0.1	3,495	73.8
ALL OTHER	43,330	0.3	11,462	36.0
Africa	3,992	[2]	1,454	57.3
Australia	9,035	0.1	2,228	32.7
Atlantic islands	18,274	0.1	8,506	87.1
Pacific islands	2,415	[2]	402	20.0
Country not specified	2,687	[2]	141	5.5
Born at sea	6,927	0.1	-1,269	-15.5

[1] Outside of the United States.
[2] Less than one tenth of 1 per cent.
[3] Except Porto Rico.

APPENDIX G

Distribution of Earlier and Recent Immigration[1]

Division and State	Total Foreign-born White	Time of Arrival in United States. Before Jan. 1, 1901	Jan. 1, 1901, to April 15, 1910
Continental United States	13,345,545	8,345,447	5,000,098
New England Division	1,814,386	1,129,913	684,473
Middle Atlantic Division	4,826,179	2,670,407	2,155,772
East N. Cen. Division	3,067,220	2,054,803	1,012,417
West N. Cen. Division	1,613,231	1,211,646	401,585
South Atlantic Division	290,555	171,612	118,943
East S. Cen. Division	86,857	65,768	21,089
West S. Cen. Division	348,759	233,452	115,307
Mountain Division	436,910	260,936	175,974
Pacific Division	861,448	456,910	314,538
New England:			
Maine	110,133	71,073	39,060
New Hampshire	96,558	61,243	35,315
Vermont	49,861	31,452	18,409
Massachusetts	1,051,050	663,212	387,838
Rhode Island	178,025	110,626	67,399
Connecticut	328,759	192,307	136,452
Middle Atlantic:			
New York	2,729,272	1,543,224	1,186,048
New Jersey	658,188	379,144	279,044
Pennsylvania	1,438,719	748,039	690,680
East North Central:			
Ohio	597,245	355,912	241,333
Indiana	159,322	103,697	55,625
Illinois	1,202,560	764,716	437,844
Michigan	595,524	427,328	168,196
Wisconsin	512,569	403,150	109,419
West North Central:			
Minnesota	543,010	406,782	136,228
Iowa	273,484	222,328	51,156
Missouri	228,896	162,600	66,296
North Dakota	156,158	103,527	52,631
South Dakota	100,628	77,027	23,601

[1] Census of 1910.

Division and State	Total Foreign-born White	Time of Arrival in United States: Before Jan. 1, 1901	Time of Arrival in United States: Jan. 1, 1901, to April 15, 1910
Nebraska	175,865	137,870	37,995
Kansas	135,190	101,512	31,678
South Atlantic:			
Delaware	17,420	10,489	6,931
Maryland	104,174	72,214	31,960
District of Columbia	24,351	17,442	6,909
Virginia	26,628	16,322	10,306
West Virginia	57,072	18,145	38,937
North Carolina	5,942	3,714	2,228
South Carolina	6,954	4,287	1,767
Georgia	15,072	10,068	5,004
Florida	33,842	18,931	14,911
East South Central:			
Kentucky	40,053	33,779	6,274
Tennessee	18,459	13,574	4,885
Alabama	18,956	12,151	6,805
Mississippi	9,389	6,264	3,125
West South Central:			
Arkansas	16,909	12,804	4,105
Louisiana	51,782	38,027	13,755
Oklahoma	40,084	29,566	10,518
Texas	239,984	153,055	86,929
Mountain:			
Montana	91,644	53,045	38,599
Idaho	40,427	26,586	13,841
Wyoming	27,118	13,091	14,027
Colorado	126,851	82,189	44,662
New Mexico	22,654	11,511	11,143
Arizona	46,824	21,097	25,727
Utah	63,393	42,934	20,459
Nevada	17,999	10,483	7,516
Pacific:			
Washington	241,197	145,014	96,183
Oregon	103,001	64,728	38,273
California	517,250	337,168	180,082

Wave of Immigration into the United States from all Countries during the past 93 years
1,300,000
1,200,000
1,100,000
1,000,000
900,000
800,000
700,000
600,000
500,000
400,000
300,000
200,000
100,000
0
Arrivals 1820 to 1912 29,611,052 - Estimated Arrivals 1776 to 1820 250,000

APPENDIX I

AGENCIES OF THE PROTESTANT CHURCHES OF THE UNITED STATES WORKING AMONG IMMIGRANTS[1]

(Prepared by Lemuel Call Barnes)

TABLE I

Foreign-speaking Work of
HOME MISSION SOCIETIES AND BOARDS[2]

(In Continental United States only and not including work for American Indians.)
1912

LUTHERAN[3]

		Missionaries	Amount Expended
Board of Home Missions of the General Synod of the Ev. Lutheran Church in the U. S.	Baltimore, Md.	30	$8,570.00
Woman's Home and Foreign Missionary Society of the Gen. Synod of the Ev. Lutheran Church in the U. S.	Springfield, Ohio	4	2,000.00
The General Council of the Ev. Lutheran Church in North America	Philadelphia, Pa.	278	114,236.52
(Practically the whole work of the following general bodies is caring for unchurched immigrants of the Lutheran faith, but the figures given are of what might strictly be called their Home Missions.)			
German Missouri Synod	St. Louis, Mo.	363	
Synod of Wisconsin, Minnesota, and Michigan	Milwaukee	369	
Joint Synod of Ohio	Columbus, Ohio	400	
Norwegian Ev. Lutheran Synod of America	Norway Lake, Minn.	115	40,000.00
Hauge's Norwegian Lutheran Synod of America		20	14,000.00
United Norwegian Lutheran Church in America	St. Paul, Minn.	100	44,000.00
The Norwegian Free Church	Minneapolis, Minn.		
		1,679	$225,806.52

[1] By permission, from *The New America*, Mary Clark and Lemuel Call Barnes, published by Fleming H. Revell Co., New York, 1913.

[2] All Boards doing work in continental U. S. were asked to give data. Several replied that they are not doing this kind of work. A number of the Women's Boards are strictly auxiliary, and so give no data apart from those of their general denominational boards.

[3] The alphabetical order is departed from in putting the Lutheran first. This is not only because in several respects it is naturally the first to be thought of in connection with Protestant work among Europeans, but also because the figures in this table for all the other denominations are only for missionary societies and boards, while for Lutherans the figures are partly for such strictly missionary agencies and partly for entire Lutheran bodies.

		Missionaries	Amount Expended
ADVENTIST			
Seventh-day Adventist Mission Board	Washington, D. C.	34	$10,509.00
BAPTIST			
American Baptist Home Mission Society	New York, N. Y.	282	60,709.80
Woman's American Baptist Home Mission Society	Chicago, Ill.	108	50,000.00
American Baptist Publication Society	Philadelphia, Pa.	39	20,443.38
Home Mission Board of the Southern Baptist Convention	Atlanta, Ga.		
Woman's Baptist Missionary Union	Atlanta, Ga.	19	9,000.00
Scandinavian Independent Baptist Denomination	Britt, Iowa	6	3,000.00
CHRISTIAN			
Woman's Board for Home Missions of the Christian Church	Dayton, Ohio	1	1,000.00
CONGREGATIONAL			
Congregational Home Missionary Society	New York, N. Y.	354	151,900.00
American Missionary Association	New York, N. Y.	43	17,650.00
Congregational Sunday School and Publication Society	Boston, Mass.	9	1,870.00
Church Building Aid Society			27,900.00
Congregational Education Society.			21,570.00
DISCIPLES			
American Christian Missionary Society	Cincinnati, Ohio	6	5,900.00
Christian Woman's Board of Missions	Indianapolis, Ind.	20	25,000.00
METHODIST [1]			
Board of Home Missions and Church Extension of the Methodist Episcopal Church	Philadelphia Pa.	800	276,350.00
Woman's Home Missionary Society of the Methodist Episcopal Church	Cincinnati, Ohio	79	94,040.00
Board of Missions of the Methodist Episcopal Church (South)	Nashville, Tenn.	176	26,500.00
Woman's Missionary Council, Home Department M. E. Church (South)	Nashville, Tenn.	57	51,791.98

[1] The figures do not include deaconesses, of which there are more than 1,000 in service, a large proportion of them doing city mission work among foreigners.

MORAVIAN

		Missionaries	Amount Expended
Society of the United Brethren for Propagating the Gospel	Bethlehem, Pa.	6	$3,365.00

PENTECOSTAL CHURCH OF THE NAZARENE

Gen. Missionary Board of the Pentecostal Church of the Nazarene	Chicago, Ill.	6	2,000.00

PRESBYTERIAN

Board of Home Missions of the Presbyterian Church in the U. S. of America	New York, N. Y.	350	119,559.00
Home Mission Agencies of Self-supporting Synods			140,000.00
Woman's Board of Home Missions of the Presbyterian Church in the U. S. of America	New York, N. Y.		70,732.00
Board of Publication and Sunday School Work		20	27,001.00
Executive Committee of Home Missions of the Presbyterian Church in the U. S. (South)	Atlanta, Ga.	50	25,300.00
Board of Home Missions of the United Presbyterian Church of North America	Pittsburgh, Pa.	18	15,300.00
Woman's Gen. Missionary Society of the United Presbyterian Church of North America	Pittsburgh, Pa.	4	4,398.00
Central Board of Missions of the Reformed Presbyterian Church	Pittsburgh, Pa.	1	2,500.00

PROTESTANT EPISCOPAL

Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. of America	New York, N. Y.	3	4,000.00

REFORMED

Board of Domestic Missions of the Reformed Church in America	New York, N. Y.	96	42,507.00
Woman's Board of Domestic Missions of the Reformed Church in America	New York, N. Y.	3	3,000.00
Board of Home Missions, Reformed Church in U. S.	Philadelphia, Pa.	16	8,975.00
Woman's Home and Foreign Missionary Society of the General Synod of the Reformed Church in the U. S.	Tiffin, Ohio		7,800.00

UNITED BRETHREN

		Mission-aries	Amount Expended
Woman's Missionary Association of the United Brethren in Christ	Huntington, Ind.	13	$890.00

UNITED EVANGELICAL

Home and Foreign Missionary Society of the United Evangelical Church	Penbrook, Pa.	8	2,100.00
		2,629	$1,334,561.16

KINDRED BODIES [1]

American Bible Society	200	$100,000.00
American Tract Society	53	30,000.00
Young Men's Christian Association	29	50,000.00
Young Women's Christian Association	11	23,000.00
Salvation Army	221	122,314.00
	514	$325,314.00

GRAND TOTALS [2]

Lutheran Bodies	1,679	$225,806.52
Missionary Boards	2,629	1,334,561.16
Kindred Bodies	514	325,314.00
	4,822	$1,885,681.68

[1] The figures given here are official estimates in part. They represent only work exclusively or chiefly for foreigners. All these organizations have many more workers with corresponding outlay in part for foreigners.

[2] It must be borne in mind that this is only a small part of what the evangelical churches are doing for immigrants. For example, the items in this table amount to only one seventh of the work of Northern Baptists for immigrants shown in Table II. In addition to that, vast amounts of work by all denominations in this field are not subject to tabulation. But if the above ascertained aggregate should be multiplied by only seven it would give a total of thirteen million dollars.

TABLE II

Foreign-speaking Work of

DENOMINATIONS (AVAILABLE SAMPLES)

Among Specified Nationalities

Table I showed the work of general Home Mission Societies and Boards in only two particulars. Table II shows the entire work in nine particulars among nationalities reached by the denominations named, including both work sustained by various agencies and self-supporting work. The tables are incomplete in spite of all the pains taken. Additions and corrections are solicited. It should be especially remembered that the church members given are only those in the foreign-speaking churches. There are large numbers, perhaps as many more, in English-speaking churches.

CONGREGATIONALISTS

Nationality	Churches and Missions	Members	Sunday School	Pupils	Salaried Men	Annual Expend.	When Work Began	English Classes	Pupils
Albanian	1				1	$400	1909		
Armenian	29	501	6	277	14	9,762	1883	1	20
Bohemian	28	868	8	555	19	8,831	1887		
Chinese	20	256	22		16	7,733	1890	5	233
Dano-Norw. ...	80	3,000	81	700	55	36,250	1849	1	1
Finnish	50	520	24	933	24	7,436	1888		
French	9	450	8	250	6	3,500	1876		
German 226		12,891				150,000	1847		
Greek	14	41	1	9	16	2,856	1895	1	2
Indian	44	1,301		797	42	9,000			
Italian	21	1,207				15,094	1899	1	5
Japanese	21	520			18	8,733	1900	9	393
Polish	2	90	2	90	3	1,800			
Portuguese	4		1	13	8	1,087	1909	1	1
Spanish	2	38	2	81	2	775	1897	1	1
Syrian	1	23	1	56	1	600	1908		
Welsh	37	2,400	35	2,000	30	12,010	1848		
Slovak	8	216	7	200	7	5,000			
Croatian	1	15	1	20	1	700			
Persian	1	60	1	40	2	850			
Swede-Finn. ...	1	20	1	20	1	600	1907		
Hindu	1	30	1	30	2	900			
Turkish	1	62	1	30	1	900			
Swedish 117		8,729	105	7,824	101	121,211			
Mexican	5	151	8	266	21	12,334	1882		
Bulgarian					1	1,500	1888		
26	724	33,389	316	14,191	392	$419,862		20	656

NORTHERN BAPTISTS

Nationality	Churches and Missions	Church Members	Bible Schools	Pupils	Salaried Workers—Men	Salaried Workers—Women	Current Expenses	Classes in English for Adults	Pupils
Bohemian ..	8	456	7	1,350	4	2	$6,361.00		
Chinese ...	12	209	5	155	3	9	8,450.00	18	98
Danish	53	3,874	54	3,016	45	4	43,313.23	25	310
Finnish	12	417	7	292	10	2	5,392.00	3	21
French	24	723	10	305	12	1	10,591.00	2	55
German ...369		30,746	355	24,894	268	24	327,614.94	2	26
Hollandish .	1				1	1	75.00		
Hungarian ..	19	264	13	416	13	5	17,450.00	15	150
Greek	2	13			2		150.00		
Italian	58	1,494	40	3,497	51	11	24,724.74	36	451
Japanese ...	2	73	2		3	2	1,700.00		
Jewish	1					1	600.00		
Lettish	5	481	4	115	4		5,500.00	1	10
Norwegian .	41	2,040	24	1,223	36	6	25,234.00		
Polish	14	598	10	540	9	2	5,950.00	4	80
Portuguese .	3	86	3	118	4		2,720.00	1	1
Roumanian .	7	233	2	75	5	1	2,300.00	1	14
Russian ...	8	340	9	460	7	2	4,700.00	7	84
Ruthenian .	1	45							
Slovenian ..	2	25	1	50	1		1,092.00		
Slovak	13	380	5	235	9	3	7,700.00	2	30
Span.-speak'g	7	24	7	185	5	3	4,700.00	1	
Swedish ...374		27,929	356	22,208	232	7	351,847.02	9	250
Syrian	2	16	2	179	1	3	1,586.73	1	
24	1,038	70,466	916	59,313	725	89	$860,751.66	128	1,580

PRESBYTERIANS, U. S. A.

Year ending March 31, 1912.

Nationality	Churches and Missions	Reporting	Accessions Exam.	Accessions Certif.	Total Members	Sunday School Members	Beneficence Boards	Beneficence Congregation
Bohemian	41	39	177	20	1,910	2,625	$ 1,800	$ 18,394
Other Slavic.	20	17	57	4	702	993	334	4,334
Magyar (Hungarian)	34	24	437	132	2,546	788	1,089	13,883
Italian	74	49	840	85	3,821	4,668	663	12,941
French	6	5	29	6	714	661	633	9,594
Scandinavian .	1	1	9		93	40	12	448
Welsh	3	3	6	20	158	60	45	2,570
Syrian	4	3			94	10		385
Armenian	5	4	34	13	327	415	388	4,074
Chinese	9	6	19	7	240	234	2,127	1,442
Japanese	9	4	26	12	393	79	28	2,096
Korean	4	4			560			1,446
Persian	1	1	10	2		75		307
Spanish (Mexican)	44	44	132	37	1,507	973	503	5,108
German	139	137	915	61	14,401	17,592	26,106	216,841
15	394	341	2,691	399	27,466	29,213	$33,728	$293,863

SUMMARY

Including several items not in the foregoing tables

Congregationalists	1 Churches and Missions	2 Church Members	3 Sunday Schools	4 Pupils
27 Languages	724	23,389	316	14,191
Methodists[1] (North)				
8 Languages	1,220	88,045	1,191	84,745
Northern Baptists				
24 Languages	1,038	70,466	916	59,313
Presbyterians, U. S. A.				
15 Languages	394	27,466		29,213
	3,376	219,366	2,423	187,462

Congregationalists	5 Salaried Workers Men	6 Women	7 Current Expenses	8 Education
27 Languages	392	30	$ 419,862	$ 35,734
Methodists[1] (North)				
8 Languages	800	300	276,350	
Northern Baptists				
24 Languages	725	89	860,751	55,000
Presbyterians, U. S. A.				
15 Languages	284	35	700,000	84,766
	2,201	454	$2,256,963	$175,500

[1] It should be observed that the Methodist data in the first four columns are for only the eight nationalities for which they have as yet compiled the figures. The fifth and sixth columns give the entire number of foreign-speaking salaried workers, but are estimates rather than statistics. The seventh column is only the amount expended by the Board of Home Missions. If the facts were ascertainable corresponding to those of the other denominations, this item might be in the neighborhood of one million dollars.

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